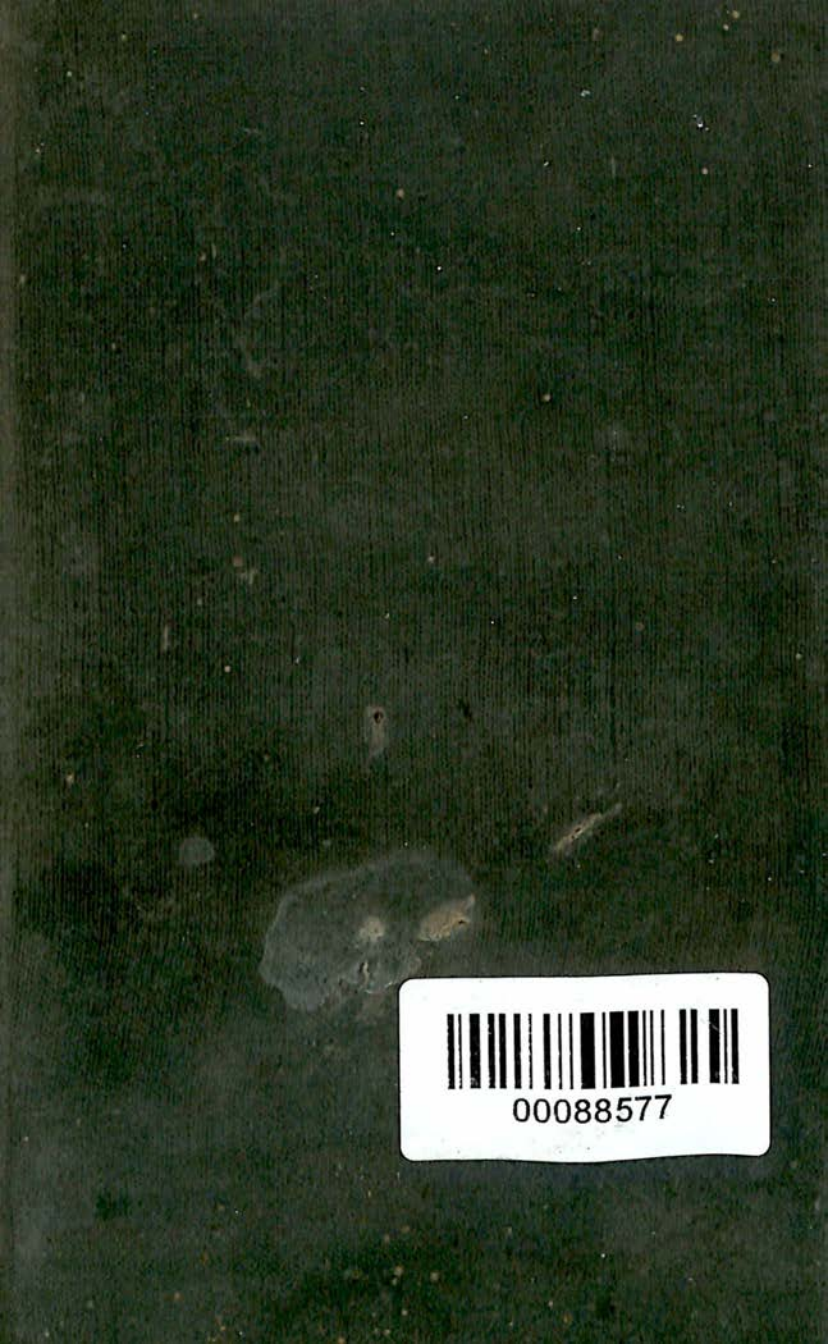
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THE

FAN-QUI IN CHINA.

IN 1836-7.

88577

BY

C. TOOGOOD DOWNING, Esq.,

MEM. ROY. COLL. SURGEONS.

CHIN-TCHEW JUNK.

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THE FAN-QUI

IN

CHINA.

CHAPTER I.

Country pagodas—Nine-story pagodas—Whampoa pagoda—Galleries—Blue brick—Flourishing vegetation—Ascent of the tower—Rivers Tigris and Broadway—Honan Island—Country-houses—Temple of Buddha—Dirty suburb—Giant porters—Chin-ky and Chin-loong—Principal temple—Grand hall—Three precious Fuh—Manly beauty—Incense—Lohan, or saints—Priests—Bell and drum—Chanting—The kotow—Many-armed goddess—Marble vase—Holy water—Relics of Budh—Fatting pigs—Transmigration of souls—Gardens—Cemetery.

THE next things which it will be necessary to notice, as connected with the religion of the natives, are the pagodas, which form such prominent objects in every Chinese landscape. The smaller kinds have been mentioned as very

numerous, and placed in the low, flat countries near the villages. They are of a square or hexagonal form, and will bear no comparison with the nine-story pagodas which we have at present to describe. These handsome edifices are seen on the way up to Canton, situated on eminences at a short distance from the river, some of them being extremely majestic.

Originally erected with great labour and expense by devotees of the Buddhist persuasion, they are now falling rapidly into decay, but claim, from the passing stranger, veneration for their antiquity, in addition to admiration for their beautiful proportions.

Pagoda is a name invented by the Portuguese, from the Persian "Peut-gheda," meaning a temple of idols, in which they supposed these buildings to abound. A learned author gives the following explanation of their origin: "Yes, I verily believe, and I will as substantially establish, that they were what has been already affirmed in reference to those in Ireland, viz., temples in honour of the sun and moon, the procreative causes of general fecundity; comprising in certain instances, like them also, the

additional and blended purposes of funeral cemeteries and astronomical observatories."*

However we may feel inclined to praise or blame the feelings of those who caused them to be built, it cannot be doubted that their public utility is very great, and will be felt while one stone of them remains upon another. They are excellent landmarks, and can be seen for a very considerable distance over hill and dale. It has been supposed also that they have been converted to another purpose. Being placed at regular intervals along the course of the stream up to Canton, they may serve as watch-towers during the daytime, or lighthouses during the night. A rapid communication might thus be established between the provincial city and the coast, by a simple system of telegraphic conveyance. It may be that these pagodas in the province of Canton were first erected at the expense of government, partially for the purpose of obtaining information of the approach of pirates, who at that time took their vessels high up the river, but that they were afterwards suffered to fall into decay, when

* O'Brien, p. 75.

from the erection of the fortifications at the Bocca Tigris, they were no longer needed.

The nine-story pagoda, situated a little way above Whampoa village, is considered one of the finest in the province, and as it is accessible to foreigners, a short description of it may not be unacceptable. You are able to land from your boat near to its base, as it stands upon a pretty little mound close to the banks of the river. As you approach, you cannot fail to notice the contrast which its tall, majestic form presents with the low, squalid hovels which are grouped around its foot, inhabited by needy fishermen.

This temple would rank high among buildings of a like nature in Europe, as it has little or none of that tawdry, unsubstantial appearance, which generally characterizes the architecture of the Chinese. The pyramid is circular, gradually decreasing in circumference as it rises from the ground, and at each of the nine stories a small gallery projects externally, giving to the structure a fine scalloped outline, when seen at a little distance. The height of the pagoda from the earth may be about two hundred feet,

while the diameter of the base measures about forty. It is built almost entirely of brick; but owing to some peculiarity in the nature of the clay, these burn blue in this country, and some persons have mistaken them on that account for gray marble.

To the employment of this unsubstantial material may be attributed the ravages which time has made upon the stately structure. Fresh and vigorous life springs from every part of the mouldering ruin. From every crevice shoot forth young and tender plants, and the galleries are covered with clustering wild-flowers. A portion of the summit of the building has completely given way on one side, and the gap is supplied by three or four large trees, which thrive well in their lofty situation, and spread their leafy arms over the top, crowning it with foliage. Ants and wasps have taken up their abode in many of the chinks and crannies, and small snakes have frequently been seen crawling about the moss and lichens which cover the building at the base. It should be mentioned that there are small square windows at each of

the nine stories, and an opening at the bottom for a door.

As you enter the building, you are able, upon looking up, to see to the very top, as there are no stairs or floorings to impede your view. The walls are covered with small squares of glazed earthenware, on which are depicted figures congenial to Chinese taste, such as grinning demons, flying dragons, and other fantastic oddities. Notwithstanding the crumbling condition of the edifice, a few gentlemen have succeeded in reaching the summit, and enjoying the extensive prospect around. This feat has been accomplished, by planting a small ladder against the wall outside, and when by its means the adventurer has mounted to the first gallery, he has pulled it up after him, and thus been enabled to mount from one story to another, until the uppermost has been attained.

The nine-story pagodas are not the only buildings connected with the religion of the Buddhist sect, which the transient visitor to China has an opportunity of examining. A very

extensive temple has yet to be described, which is situated in the immediate vicinity of Canton. As foreigners have access to every portion, no person should leave the place without going to see it. It is decidedly the greatest curiosity to be seen near the city, as it is considered the most magnificent monastery in the empire, with the exception of one alone in the imperial city.

Opposite to the town of Canton the river divides into two portions, one of which is the Tigris with which we are acquainted, and the other, called the Broadway river, runs a nearly straight course to Macao. The land between the streams, just after their separation, is made into the island of Honan, by a small branch uniting the one to the other a little way lower down. As this piece of ground is very fertile, and conveniently situated, many of the native gentlemen, whose business obliges them to be near the city, have built their country-houses over here, and adorned them with handsome gardens. You may constantly see these respectable persons crossing the water in their gay barges, for the purpose of joining their

families, and enjoying the fresh air in the cool of the evening, after the fatigues of the day. The banks of the water are also thickly peopled by poorer classes, who live in wretched huts arranged into lanes and alleys, and who obtain a subsistence by fishing, or precarious employments.

The Grand Temple of Buddha is situated on this island, in the very centre of these wretched habitations, and is so completely hidden by them, that a stranger would have no idea of its existence unless he had been previously informed.

The boatman who has brought you over from Canton, pushes his san-pan alongside of the small causeway where you land, and after walking a few paces you find yourself in a dirty, narrow street, filled with crowds of natives of the lowest class. In fact, the appearance of the place is the same as that of the worst part of the suburbs on the opposite shore. Eating-stalls and gambling-boxes stare you in the face at every corner, and there is all the bustle and uproar of a crowded thoroughfare.

Your surprise is very great, therefore, when

upon entering a little wicket-gate just large enough to admit a single person, you find the scene entirely changed, and an air of solemn stillness succeeding to the previous confusion. Many acres of ground are occupied by the courts and buildings, the whole being surrounded by the wall, withinside of which you have entered. A large open space is now before you, having rows of stately trees, and a handsome pavement, leading across the verdure, to a well-built edifice beyond.

As we approached towards it, we observed two gigantic figures placed in recesses, one on either side of the gateway. They were in a sitting posture, but were otherwise similar to the Gog and Magog of London celebrity. Their huge limbs were painted with glaring colours, whilst their fierce eyes and distorted features almost appeared terrific. The substance of which they are made is clay, and taken altogether they may be considered very fairly moulded. They are intended to represent the two ancient warriors Chin-ky and Chin-loong, who guard the entrance to the temples. In order, however, to prevent these savage-looking

porters from attacking the visitors, they are surrounded by railings, for the same purpose as a dog is confined by an iron chain.

Beyond this well-protected portico we found another open space, laid out in the same way as the last, with vigorous trees. The broad, well-kept path, formed of large slabs of granite, conducted us through several gateways very similar to that described, but sometimes having the place of the idols supplied by recesses in the walls, in which were large written characters illuminated with gilding.

We then entered the principal temple, which is in the centre of the other buildings, and is divided into several spacious halls and apartments for different divinities. Upon entering the largest of these rooms, we were struck with the magnificence of the embellishments, and, as hundreds have before us, with the curious resemblance of many things in this Pagan temple, to those in Roman Catholic churches in Europe. The apartment might be about eighty feet square, the floors being paved with tiles, over which was placed a carpeting of painted cloth. The walls were hung around with crimson

tapestry, and at regular intervals small tablets were fastened, on which were many curious characters. As in most other Chinese buildings, the height of the room was not in proportion to its other dimensions, but the low roof was highly ornamented with grotesque paintings, and the corners furnished with flying dragons and gilded snakes, which stretched their necks far out from the wainscot.

In the centre of this showy hall were three large statues, representing the "Three Precious Fuh,"—"The Past, the Present, and the Future." These idols were of a huge size, and entirely covered with a heavy gilding. In accordance with the taste of the Chinese, they were made remarkably portly: stoutness being considered the essential ingredient of manly beauty. A round spot on the forehead of each indicated their origin from the plains of Hindostan.

Before these worthies small altars were placed, on which were burning pots of incense, and lamps of tea-oil. Arranged around the room were about eighteen or twenty smaller idols, covered in the same manner with gold

leaf, but having merely small sticks of ghos-stick lighted in their honour. These were the Lohan, or Saints, who would appear to be saints of small power, if we may judge by the little ceremony observed towards them, notwithstanding their distorted and apparently angry features.

As we were examining these monuments of misguided devotion, and peering into every obscure corner, the sound of a small bell struck upon our ears, and upon turning round we observed a number of people entering from a door on the left. These we easily recognised to be the priests, who were now about to perform their usual routine of devotional exercises. Their dress was different from that of the other natives, consisting of a long yellow robe, reaching nearly to the ground, and slightly drawn in about the waist. The hair, instead of being allowed to dangle down the back according to the Tartar regulation, was entirely shaven from the head, and the bald pate left altogether uncovered.

As they came in at the open portico, one of their number rung a bell violently, while ano-

ther drummed with great energy upon a large hollow block of wood. This chin-chinning was continued for some little time before the principal statues, and was intended to arouse the attention of the gods to the supplications of their votaries. After a while the priests of Buddha joined their voices to the sound of the musical instruments, so that a low chanting was produced, not more disagreeable than might have been expected from the unpromising appearance of the choristers and the nature of the accompaniments.

As they continued their drawling hymns, they every now and then paraded round the room in double or single file, or stood in rows like so many soldiers. As they faced the objects of their adoration, they bowed down before them, and knocked their heads against the ground. Although there was not the slightest sign of levity on their countenances, the priests seemed to go through their ceremonies with indifference; as if they had become so much accustomed to their performance, that they were now looked upon merely as a part of their daily labour. After the service was concluded, the bell ceased

to vibrate, the sound of the wooden drum was no longer heard, and the priests marched off in a body to their private apartments, which were situated in the low ranges of buildings on either side.

Leaving soon after, our party was conducted through successive apartments situated around the principal one we had just quitted. We were greatly astonished at the extent of this curious edifice; for besides the chief temple already described, we were shown many others of nearly equal magnificence, devoted to the service of particular divinities. One of them is frequented by women alone, as Kwan-yin, who is there represented, is considered their patroness. Another female figure, in whom the Chinese ladies have great confidence, is Chin-te, who is represented with many arms, as symbolical of her power to save. Before these, and many other heathen gods and goddesses loaded with gilding, lamps were burning, and small pieces of incense-stick filled the air with pleasant perfumes.

At the back part of the mass of buildings, we were shown a large apartment, in which there

were no large idols, but their place in the centre of the room supplied by a huge vase, cut from a mass of white marble. Around this handsome vessel, lamps and variegated lanterns were burning, which gave to the place, conjoined with the solemn stillness, an air of sanctity, which forced you to approach with respect. I was told that the sarcophagus contained the relics of Budh, the founder of this religion. Whether it is that the Chinese priests are more particular in their selection than many of those of Europe, or do not show in this instance the usual ingenuity of their countrymen, it is difficult to decide, but this gigantic vase appears never to have been filled, and thus realized the expectations of those who formed it. Arranged around the sacred vessel were small bowls of holy water, supposed to possess the same virtues as that of the West, but considered by the common people an excellent remedy for diseases of the eyes.

Beyond the principal temples we found many smaller outhouses for the different domestic purposes of the inmates of the monastery, and walled grounds for taking air and exercise.

About half a dozen pigs were pent up together on one side of the cells of the monks, and two or three of them appear to have grown old in their routine of inactive enjoyment. The duty imposed upon them cannot be very severe, as they seem perfectly contented, and are so encumbered with fat that they can scarcely walk to the food, which is so plentifully supplied to them.. It is not known why these animals are kept here, as those belonging to the sect of Buddha are not allowed to taste animal food; but probably they are held sacred, from some conjecture that the souls of departed saints have transmigrated into them after quitting their human tenements.

After examining the pigs, which seemed to be looked at with a longing eye by our native attendant, we were shown the gardens of the monastery. They appeared to be beautifully cultivated, and were rich in choice kitchen vegetables. Small patches of low land were laid out with paddy, having rows of luxuriant fruit-trees intermixed. Beyond these large enclosures a smaller one was shown, which resembled in some measure the one we had

seen at the entrance. In it was placed the general cemetery, where the remains of departed inmates are deposited. After being consumed in furnaces near this spot, the ashes are collected, and placed with ceremony in jars, which are arranged within this curious structure.

Time would not allow our small party to examine many other parts of this extensive temple, which, we were told, were well worthy of observation; we did not, therefore, go into the library and printing-rooms, or peep into the narrow cells of the monks; but retreating by the way we had entered, passed successively through the courts and were soon crossing the water to Canton.

CHAPTER II.

Chinese theology—The three sects—Toleration—Buddhism in Tibet—Oriental primitive idea—Birthplace of Budh—The Cingelese—O'Brien's opinion—Commandments—Transmigration of souls—Ceremonies of Buddhites and Romanists—The hierarchy—The Lama—Eclectic school in China—Gods and goddesses—Friars of Fô—Mock brothers—Jesuits in China—Agency of the devil—Deification of Napoleon—Tëenhow—Virgin and child—Importation of Buddhism from India—Accommodating ambassadors.

In the present limited state of our intercourse, no more of the religious practices of the Chinese than have been just described can be investigated, as far as I am aware, by the transient visitor to Canton. The reader will perceive, however, that these portions are of a highly attractive nature, and are calculated to

engage the attention of the stranger, as they are successively subjected to his notice. He sees that the finest and most extensive buildings in the land are devoted to religious exercises, and that, whatever may be the inward feelings of those who perform them, the rites and ceremonies are conducted with the most scrupulous regularity and decorum. Observing the extraordinary character of some of these exhibitions, he naturally wishes to become more intimately acquainted with all that is known of their origin, and to trace to which of the numerous sects at one time or other prevailing in the empire, each particular observance belongs.

> Nor should we e'er conceal the principle,
> Since barren facts ne'er raised the moral world;
> And history would be earthy were it not
> For spiritual deductions.*

To pursue this interesting inquiry with the minuteness which it demands, would far exceed the limits of a work of this nature. Although the greater part of these things are ascertained

* Horne's Cosmo de Medici.

at the present day with tolerable accuracy, yet there are a few points respecting them which have been the subject of frequent discussion, and will probably never be entirely determined. In order to render the perusal as little tedious as may be, a slight sketch alone will be given of the doctrines prevailing in the Celestial Empire at the present day, and the prospects of the introduction of a better faith. On account of the trouble occasioned by the collision of so many doctrines, and in order to suppress the societies, which, under the cloak of religion, were formed for the purpose of overthrowing the government, the late emperors of the Mantchow dynasty have taken the most active measures to prevent the spreading of novel opinions.

Three sects alone are now tolerated by the government: namely those of Joo, of Shih, and of Taou, or of Confucius, Buddha and Laou-tse. The first of these only is connected with the state, while the others have enjoyed the temporary favour of the sovereigns occasionally, and again relapsed into their former state of insignificance. As a description has

just been given of one of the principal temples belonging to the sect of Buddha, or as it is called in China, of Fohi, it will be as well to take that the first into consideration.

Tibet is the chief seat and centre of this religion, which is there called Lamaism, and next to the Mahomedan and Christian, is the most widely-extended faith of any among the nations of the earth. Besides China and Tibet, Lamaism prevails throughout Japan, Ceylon, the Birmese Empire, Siam, Ava, Pegu, and various other places of minor import, and under different titles. It is considered one of the most ancient of all religions, and its origin has given rise to endless disquisitions.

"The creed is founded on the oriental primitive idea of a Supreme Being, Burchan, represented single, or in mysterious trinity; ruling over a spiritual world which sprang from himself; obstinately opposed by an evil principle; becoming man to reveal himself to mortals, by means of a power which emanated from him—word of God, light of God, son of God—the Budh and Schaka of Japan, the Fohi of China, the Buddha of Hindostan, the Gaudma of the

Birmans, &c. The Son of God of the Tibetians is named Mahamoony, also Schaka; he was born of a virgin in the country of Cachemir, and came into the world, according to the Tibetian chronology, about a thousand years earlier than Jesus Christ. He is the principal object of divine worship. We meet with nearly the same fundamental idea in most of the religions of the warmer regions of Asia, and also with an incarnate God, God-man, demi-god, wonder-working prophet, &c., who has revealed whatever is most sacred to mankind."*

The believers in Lamaism are not at all agreed as to the birthplace of the founder of their religion. The Cingelese claim for their country the honour of his extraction, and even at the present day point out the place where he was buried. "Buddha," say the priests of Ceylon, "has already appeared four times in the world, the fourth time as man born of a virgin. His religion shall prevail five thousand years, and then a fifth Buddha shall reveal himself."† These singular notions make it evident, that

* Survey of Christianity, p. 80.

† Ibid., page 170.

the grand principles of Christianity are inherent, and have been so for ages, in the breasts of mankind—and are continually making themselves apparent amidst the clouds of superstition with which they are surrounded.

That there ever existed such a personage as Buddha is very doubtful, as the evidences of his existence are most contradictory. O'Brien positively affirms,—"There never was such a person as Buddha—I mean at the outset of the religion, when it first shot into life, and that was almost as early as the creation of man. In later times, however, several enthusiasts assumed the name, and personified in themselves the faith they represented. But the origin of the religion was an *abstract thought*."*

The following brief outline of their tenets or commandments is extracted from the book of the same abstruse author:

"I. Thou shalt not kill any animal—from the meanest insect up to man himself.

II. Thou shalt not steal.

III. Thou shalt not commit adultery.

IV. Thou shalt not tell any thing false.

* Round Towers, pp. 110—112.

V. Thou shalt not drink any intoxicating liquor."

The first of these laws, it is well known, is most strictly adhered to by the Brahmins and others of this sect, and no doubt arose from their belief in the doctrine of the transmigration of souls. Their tenderness towards the inferior orders of the creation is thus explained; as in depriving an animal of life, they might by the same act be slaying a relation of their own who was dead, and whose soul had passed into the body of the brute. The professors of this creed make vows also of poverty and celibacy, which the strictest rules of the order oblige them to keep sacred.

However much we may be struck with the great similarity of many points of this creed with that of the Romish profession, the external rites and practices of the two sects appear to form much more curious coincidences. These cannot be better expressed than in the words of an author before quoted. "As we have already observed, the religious ceremonies of the Tibetians are to us more remarkable than their creed; for it would appear that the oriental

primitive idea had here assumed the dress of the Christian church. Their doctrines concerning God and his Messiah, the devil and hell, the Trinity, and the like, are of themselves sufficiently striking; but still more so their belief in purgatory, their prayers for the souls of the deceased, their use of the rosary, of holy water, of extreme unction, and many other practices, which remind us of the tenets and ceremonies of the Greek and Catholic churches.

"Amongst the Tibetians, as amongst the Catholics, all are either laymen or priests. The latter are distinguished from the former by their dress. They have convents of monks and nuns, in all the valleys and on all the hills. Boys at the early age of eight years are admitted into the monasteries, and called during their novitiate Tuppas; at fifteen they become Tohbas, and at twenty, complete monks or Gylongs, who, bound by rigid rules, and by inviolable vows of abstinence and chastity, devote their lives to exercises of devotion.

"The convents of the Gylongs have lamas or abbots, and from them the progressive gradations of the hierarchy ascend to the high

Kutuchtes or Tibetian cardinals. The supreme head in spirituals and temporals, the vicegerent of God upon earth, the holy father and chief of the high priests, is the Dalai Lama, or Teshoo Lama.

"The hierarchy of Tibet is, if possible, more perfectly or consequently constituted than the Catholic church among the European Christians. The Tibetian cardinals, it is true, on the death of a high priest or divine vicegerent, elect a new one; but this is always an infant, born in the very hour, or at least on the day of the decease of his predecessor, in whom, according to their doctrine, the spirit of the late Lama is anew embodied. Thus, as they believe, the founder of their religion, and the vicegerent of the Supreme Being on earth, remains one and the same. His soul never alters, but continues immortal and immaculate, merely changing its mortal envelope, and hence he is styled Lama Kacku, that is, the Eternal, as well as Holy Father of all the Faithful."*

The Lamaism of Tibet is the Buddhism of China in its most essential particulars, but

* Shoberl, page 81.

probably in the latter country it is somewhat deteriorated, and mixed up with many of the tenets belonging to other creeds. We are told by Dr. Morrison, that in addition to the writings of those who exclusively belong to one or other of the three sects, there exist the essays of a sort of Eclectic school, which picks and chooses from, and sometimes blends, the other three.

The acknowledged divinities of the sect called Fuh-keaou, or religion of Buddha in China, are:—San-paou-fuh—the past, the present, and the future. These are the Three Precious Buddhas, or the emblem of the universal Trinity. Then comes Chin-te, a goddess with numerous arms, typifying her power to save, and whose statue is placed in the temple of Honan. The merciful goddess Kwan-yin follows, with T'hëen-hwa Shin-moo, the sacred mother who superintends children ill of the smallpox. Besides these, there are Hwüy-fuh Foo-jin, the patroness of barren women, worshipped by those who desire children, and is always represented with a child in her arms; Tsae-shin, the god of wrath, and a tribe of inferior deities and saints, to the number of many thousands.

As the laity pay their adoration to particular divinities, according to their several exigences, so the clergy spend their lives in propitiating the whole. Monasteries and nunneries are very frequent throughout the empire, and are endowed by Imperial or private generosity. In a temple of Fohi in China, the superior is called Fan-chang, and holds his office for three successive years. The inferiors are named Ho-shang, and are very similar to the monks of the different orders in Europe. As these men have made vows of poverty, they subsist entirely upon the charity of individuals.

Begging is the occupation of these friars of Fô, and they go about from door to door, alternately despised and encouraged. Dressed in a long robe of dark cloth, having the badge of their order fastened on behind the back, and their uncovered head completely shorn, they kneel and prostrate themselves in the most abject manner before their patrons. In order still more to enforce their plea, they batter with a stick upon a hollow pear-shaped piece of wood, and to the accompaniment of this disagreeable music, pour forth a chanting, drawling hymn.

The Catholic missionaries, in their hatred of these mock brothers, have favoured us with many anecdotes illustrative of their hypocrisy and cant, which it would have been better if they had suppressed. There is little doubt, however, that in order to prevent injury to their limbs from the frequent genuflexions which they practise, they take care to have a pad of strong calico fastened over each knee, and stuff it well with cotton. If no further ill can be proved against them than this, they must rank among the most blameless beings in the world, and deserve to be classed with Peter Pindar's sensible pilgrim, who took care to *boil his pease.*

It may readily be conceived, that the Jesuits were very much astonished at the ceremonies of the priests of Fôhi, when they first entered China for the purpose of promulgating Christianity. They were completely baffled, by finding that in all these outward forms of worship on which they so much relied for their success, they had nothing fresh to communicate. They could not imagine how such coincidences in externals could be allied with such a total

dissimilarity in doctrine. Many of their explanations of this circumstance are ingenious, while others are very absurd.

According to some people, St. Thomas is made to have travelled hither; while others accuse the degenerate Nestorian Christians of having amalgamated their faith and practices with those of the Chinese. Many of the Catholic priests gravely asserted their belief, that the *devil* had got up the whole affair in order to frustrate their good intentions; but Father Premère insisted, that his Satanic majesty had practised the trick in order to annoy his friends the Jesuits in particular.

At the present day, attempts are frequently made to unravel the mystery, and show that the natives derive many of their forms of worship from their intercourse with foreigners. That this is likely to have taken place, cannot be doubted, and may be inferred from the curious fact mentioned by Mr. Gutzlaff in his "Narrative;" of his having seen in one of the temples of Budh on the coast, a bust of the French Emperor Napoleon, with Ghos-stick

burning before it;—a deification which the conqueror himself would hardly have anticipated, even at the height of his glory.

The Virgin Mary is in particular supposed to have been introduced by the Catholics, and represented by the image of Tëen-how, the sailor's goddess. This is inferred, from the titles which are given her by her worshippers being exactly of the same kind as those in use in Christendom. Thus she is called "The Queen of Heaven," "Shin-moo, or Holy Mother," and "Tëen-how Neang, Our Lady the Queen of Heaven." In my opinion this is not sufficient evidence of her foreign extraction; as in addition to there being a legend extant of her origin in the province of Fokien, many others of the Chinese deities bear equally uncertain evidence of the same source. Thus, belonging to the sect of Budh there are Kwan-yin and Shin-moo, both female idols; and the still more curious goddess Foo-jin, who is represented bearing a child in her arms. In other countries the same apparent Virgin and Child are to be seen, and are probably emblems of that productiveness which is so

generally worshipped. The fact of its being a virgin points to a spiritual [or re-] generation in distinction from the carnal. In all the Mythi the same idea prevails.

It appears to me very probable, that some of the *titles* belonging to Tëen-how may have been derived from the attempts of the earlier Catholic missionaries. Unable to overthrow the pagan deity, and rear up another image of the same kind in its place, they may have begun the work of conversion by *altering the name*, that thus the transformation of the one type into the other might have been gradually produced. Thus far success may have attended their efforts, but no farther.

In the Chinese Chronicles, accounts are given of the importation of the doctrine of Buddhism from India. This took place in the year 950, during the reign of the Emperor Këen-tih. The professors of this creed at the present time receive very little encouragement, and are often treated with indignity. Nothing can better illustrate the indifference of the authorities towards them and their worship, than the circumstance of their turning the

priests out from their temples, in order to accommodate the English ambassadors with suitable dignity in their passage through the interior.

CHAPTER III.

The State religion—Confucian philosophy—High Priest and clergy—Antiquity of Joo—Life of Kung-tsze—His contemporaries—Early employments—Wanderings—The thirteen states—Visit to Laou-tsze—Character of ethics—Fabulous history of Confucius—Prodigies—Colour of complexion—Extraordinary personal appearance—Woo-king and Sze-shoo—The Lun-gnee—Virtues of ginger—Mang-tsze—The best of mothers—Tearing the web—A niche in the temple—Hereditary honours—Jews and Confucians—Vale of the White Deer—Divinities of Joo—Imperial sacrifices—Political sermons—Laou-tsze—His priests—Alchemy—Monastery of Taou—Consecration of Penates—Charms and talismans—Astrology—The book of fate—Royal marriage.

THE Confucian religion is the most artless and simple, according to the author of the "Chinese Miscellany," of all the religions that ever were taught in the world. It prescribes

reverence to an invisible being, residing in the visible heaven, and distributing from thence happiness and misery among mankind. But it enjoins no particular worship to him: so that temples, priests, assemblies, sacrifices, and rites, are things entirely foreign to it. The emperor alone, at certain times, offers a sacrifice to this powerful being in the name of his people. The moral part of this old system is short and easy. It consists in honouring the servants of Tëen or Shang-ti (for so the Supreme Being is called) that is, the Spirits presiding over the mountains, rivers, forests, and other parts of the earth; and in some duties necessary to the welfare of the public, and of every particular family. Excepting these duties, it allows great latitude to the natural inclinations and appetites of men.

There appears to have been a considerable difference of opinion with respect to the philosophy of this sect. Dr. Morrison speaks of it as the "Confucian school of Atheistical Materialists," but there is sufficient evidence to prove that, as mentioned by the author above quoted, the most sublime ideas of the Supreme

Being, under the name of Shang-ti, are entertained. Moral virtue is inculcated by precept and example, and although many heathen rites and ceremonies form a part of the worship at the present day, it is probable that the whole or the greater number of these have crept in of late years, and thus tended to obscure the purity of the original.

The Confucian may very properly be called the state religion, for, in addition to its being supported by the government, the whole system of legislation is founded upon it, and the national manners and customs are regulated by its doctrines. The emperor himself is the High Priest, and the different mandarins in authority perform the offices of the inferior clergy.

It cannot be denied that there are many excellent points in these doctrines, and that they are suited to the Chinese people; as we find, that while the other two sects have been alternately despised and encouraged, that of Joo has been always respected, and even adopted by the foreign conquerors of the country. Instead of retrograding, it has rather increased in popularity: additional honours being heaped

upon its two celebrated founders in every successive age. It will be as well in the present place to give a short account of these worthies, before the description of the worship which they instituted.

The life of Confucius, thus Latinised by the Jesuits from Kung-tsze or Kung-foo-tsze, has very few striking incidents in it, if we strip off the fabulous portions which have been laid on with an unsparing hand by his admirers. He appears to have been an excellent man, and to have pursued the path of wisdom from an innate love of virtue, and a belief that he was ordained by heaven to instruct mankind.

"The most holy teacher of former times," as he is called, was a contemporary with Cyrus, Pythagoras and Solon, and was born about five hundred years before the Christian era. His father was a magistrate of Tsow, a city in the state called Loo, now forming a part of the province of Shan-tung. The sage derived very little assistance from this parent, however, for he died when his son was but three years of age, leaving him in rather straightened circumstances.

The first employment therefore of Kung-tsze was as an accountant; but this occupation he soon afterwards relinquished, in order to assist a neighbouring farmer in the breeding and tending of cattle. In this pastoral employment he continued until his twenty-first year, when he began his wanderings, for the purpose of instructing himself in all the knowledge of the times.

At that period, China was not a single empire as at present, but was divided into thirteen states, each under the dominion of an independent ruler. As the sage wandered about in his search after wisdom, he became now and then embroiled in the quarrels of contending parties, and was once nearly starved in a wilderness where he was confined for seven days. He was an enthusiastic admirer of *music*, and is supposed to have improved the science in a great degree, as he considered its cultivation of service in promoting civilization. For the purpose of listening to a performer on a new instrument, he undertook a journey into a distant state; and hearing of the fame of Laou-

tsze, he went and paid him a visit, and was received with considerable distinction.

At the age of thirty, the sage Kung-tsze, considering himself perfected in all the learning of the age, and acquainted by personal inspection with the habits and dispositions of the people, began to instruct others in morality and virtue, and to offer his services to the potentates in whose dominions he resided. He finally settled in his native province of Loo, and lived to an old age, beloved and respected.

As the characteristics of Kung-tsze's ethics were well suited to the arbitrary forms of government then existing, being those of dependence and subordination, as of children towards parents, he was a great favourite with the monarchs in whose service he was employed. Probably to the same cause is to be attributed the success of his doctrines from that time until the present day.

These are the main features of the real life of the celebrated Confucius, who is now honoured more than a god in the Celestial Empire. He passed the greater part of his time in tranquillity,

and reaped that distinction during his lifetime which few other wise men have obtained.

The fabulous part of the history of Confucius is curious, and is, doubtless, in a great measure emblematical. Thus are we told, that "previous to the birth of this extraordinary person, the lin bird cast up from its stomach precious writing, containing an inscription, thus:—'a son, the pure essence of water; a successor to the falling fortunes of Chow; a plain robed king, one who shall rule without ever ascending a throne.' On the evening of his birth, two dragons winded round the house, and heavenly music sounded in the ears of his mother; and when he was born, an inscription appeared on his breast, with these words, 'Che tso ting she foo, the maker of a seal (or rule) for settling the world.'"

The appearance of the sage himself must have been any thing but prepossessing, if we are to believe all that is told of him. He is represented by his statues now existing, as very nearly, if not totally, *black*. He was nine cubits six tenths high, and always went by the title of "the tall man." He is, moreover, said "to have had the forehead of Yaou, the back of Taou,

and so on, as if all the virtues of ancient sages and monarchs centred in him.

"His face showed in miniature the five mountains and the four great rivers of the Chinese world. He had a high forehead, a protruding chin, two high cheekbones, and a Roman nose: to represent the five mountains. His mouth stood open and showed his teeth; his nose was contorted so as to exhibit his nostrils; his eye exhibited a protruding pupil, and his ears were so large as to attract notice, as therein a resemblance to the four great rivers of China was imagined. His hands hung down below his knees; his eyebrows exhibited twelve shades of colour; and from his eye beamed sixty-four intelligences. He stood like the fung bird perched; and he sat like Lung-tsun, the couchant dragon."

The writings of Kung-foo-tsze consist of the Woo-king and the Sze-shoo, rudely written upon boards. The word *woo* signifies five, while *king* denotes silk, as indicative of the excellency of the work. In the Sze-shoo, the wisdom of both Confucius and Mencius are recorded, as the two last books or divisions of it

were written by the latter person. Although, as Dr. Johnson has remarked in his conversation with Boswell, the writings of Confucius, if printed in English type, would not make a book so large as the Eton Grammar; yet the obscurity of many of the passages is so great, that even the most learned of the Chinese cannot unravel them.

When the meaning of the sentence has been made out at any time, it has been written on the margin of the text, and a great quantity of other matter added; so that, by reason of the number of these commentators, the sacred books have swelled out to an enormous magnitude. Without entering into a description of each in particular, it may be said, that they contain a great mass of excellent precepts for the guidance of an empire down to that of a single individual. Many of them, no doubt, would appear commonplace truisms at the present day; but it must be remembered that they were promulgated at a time when the people were in a low state of civilization, and required to be instructed in the most simple duties of social life.

The pupils of the sage have recorded many of

his opinions, as they occurred in private conversation. To show the minuteness with which these are detailed, the following amusing specimen is subjoined, as taken from Dr. Marshman's translation of the "LUN-GNEE."

Sentence 6th.

"In eating he did not omit ginger."

Comment.

"Ginger enlivens a man, and dispels bad humours; the sage, therefore, did not neglect it."

Mang-tsze, or as he is now called, MENCIUS, lived about a hundred years after Confucius, but was born in the same town of Tsow. His father, like that of the other sage, died when he was but three years of age, leaving him entirely to the care of his mother. Mang-tsze does not appear to have had any great natural inclination to virtue, but his exemplary life is entirely to be attributed to the care taken in his education by his surviving parent. On this account she is styled the *best of mothers*, and has been held up as a pattern to all successive ages.

The boy, like most others, was giddy and

thoughtless; and, therefore, as the cottage in which his mother resided happened to be situated near a burying-ground, he made burying and mock-mourning his play. His mother observing this, thought that the neighbourhood was not proper for the child to live in, and therefore, removed to another situation. Three times she acted in this manner, until she at length was satisfied. A few other anecdotes are recorded of the conduct of the widow towards her son, in order to train him up properly.

Very little success attended her efforts, however; until finding one day that he made very little progress in his studies, while she was working hard all day to maintain him at school, she rent asunder with violence the web which she was weaving: partly from anger, and partly for the purpose of showing him how useless it was her taking such pains with him, if he destroyed the work as fast as it was completed. This decisive conduct produced a change in the conduct of the lad, who hereafter applied himself with diligence to his studies, and soon became famous for his wisdom and virtue.

The two divisions of the Sze-shoo, written

by Mencius, are by many people considered the best, and it is certain that they are the most intelligible, but yet, as often happens elsewhere, the first writer gained credit for the whole. For a long period of time Mencius was entirely neglected, and it is only of late years, that his memory has received that degree of honour to which it is entitled. A temple was reared to him in the Shan-tung province, by an emperor of the Soong dynasty, and his statue is always to be found in a niche in the temples of Confucius. The descendants of the two sages enjoy a kind of hereditary nobility, being constituted members of the Hânlin College.

So much respect is paid to the memory of Kung-tsze, that when his name of *K'hew* occurs in the sacred writings, the people are forbidden to pronounce it, but read it *Mow*, in the same way as the word Jehovah is respectfully avoided by the Jews. In every large district in the empire, there is a temple consecrated to "The teacher of ten thousand ages" as he is called, and a sort of heroic worship is paid to him at certain times of the year by the Emperor, nobles, and literati of the land.

In the province of Shan-tung, where the sage was born, his memory is more especially honoured. Those who accompanied Lord Amherst in his journey through the interior, passed near the spot, which is situated in the Vale of the White Deer, on the west of the Poyang Lake. There the black figure of Kung-foo-tsze stands, having an altar before its feet, inscribed with these words: "The altar of the Deified Confucius, the most holy teacher of ancient times."

Confucius does not stand alone among the divinities to whom the Chinese government and people occasionally do homage. Thus, in addition to T'heen-how the sailor's goddess, there belong to the sect called Joo-keaou—the T'heen and Te, the Heavens and the Earth; the Shay Tseih, or gods of the Land and the Grain; Lung-Wang, the Dragon King; Kwan-te, a deified Warrior of the dynasty Hân; Wan-chang, the God of Letters; and a whole tribe of the Spirits of the Hills, Rivers, Wind, and Fire.

These heathen deities are propitiated by the Chinese according to their several exigences or inclinations, in the same way as did the Greeks and Romans. So that Wan-chang is

honoured by the literati, and Kwan-te receives the oblations of the military. In the state worship the divinities are divided into three classes, and are honoured at different times of the year by the great, the medium, and the lesser sacrifices. The Emperor himself and his court perform the principal ceremonies in the great temple of Imperial Ancestors, while the officers of government in the provincial towns, undertake the management of those which are considered of secondary importance.

But the principal duty of the mandarins in their priestly capacity consists, in instructing the people in every kind of moral and social duty. For this purpose sermons or discourses are read, on the first days of every new and full moon, by an official person, to the governors, deputy-governors, and magistrates in each province, who have to perform the same duty to their inferiors. The sacred books are the first which are put into the hands of children, and according to their proficiency in these and other approved works, do they rest their claims to honour and distinction.

LAOU-TSE, the founder of the Taou sect of

philosophy, was a contemporary with Confucius, and during his lifetime enjoyed a considerable degree of popularity. He appears to have been a very well-meaning man, and upright in his conduct. When Kung-tse had paid him a visit, and was about to depart, Laou-tsze said to him, "I have heard that the rich send away their friends with valuable presents; and the virtuous send away people with a word of advice. I am not rich," added he, "but I humbly deem myself entitled to the character of virtuous."

The philosophy of this sage is supposed to have been very similar to that of Epicurus; and from his wish to obtain a remedy for the real evil of death, originated the repeated attempts of himself and disciples to discover "the liquor of immortality." His doctrines have enjoyed an occasional glimmer of favour from the sovereigns since his decease; but however pure they may have been at the commencement, they are now wonderfully degenerated. His disciples have now become mere cheats and jugglers, distinguished from the rest of their countrymen, by having the hair fastened up by a long skewer to the top of the head: while the religion of this

sect is a mixture of magic, alchemy, and fatalism.

Besides the strolling priests of the Taou sect, there is a large monastery of these people still existing in the Province of Keang-sy. The monks are allowed to marry, or as they express it, "Dwell among the fires." They acknowledge a great number of divinities, and have a variety of Too-te or penates, at the consecration of which the eyes of the idols are always painted with animal blood, in order as they say, "To give them spirituality."

Probably to the influence of this sect are to be attributed the charms, talismans, signs, and omens, which are in such general use among the Chinese.

The wish to discover the secrets of futurity is as common among these people as others, and great ingenuity is often displayed in the search after this delusive species of knowledge. Astrology is the science most commonly resorted to for this purpose, and in fact forms a part of all the religions of China. Each of the three sects pay their respects to the heavenly bodies; but according to Barrow, who had every opportunity

of acquiring information, the whole religious duty of the common people consists in consulting the stars.

"In every town and village, sometimes in the midst of woods, in the mountains, and most lonely places, are small temples, the doors of which are continually left open for the admittance of such as may be desirous of consulting their destiny. The practical part of Chinese religion may, in fact, be said to consist in predestination. A priest is not at all necessary for unravelling the book of fate.

"If any one be about to undertake a journey, or to purchase a wife, or to build a house, or above all to bury a deceased relation, and any doubt should arise in his mind as to the fortunate result of such an undertaking, he repairs to the nearest temple, and if he should not be able to read himself, he takes a friend by the hand who can. On the altar of every temple is placed a wooden cup, filled with a number of small sticks, marked at the extremities with certain characters. Taking the cup in his hands he shakes it until one of the sticks falls to the ground, and having examined the characters

upon it, he looks for the corresponding mark in a book which is generally appended to the wall of the temple.

"The lot in this manner is cast several times, and if one lucky stick in three should happen to turn up, he is willing to consider the omen as favourable; and if the event should answer the expectation he has been led to form from the book of fate, he considers it his duty to return to the temple, and to burn a sheet or two of painted paper, or of paper covered with tin foil, and to deposit a few pieces of copper money on the altar, in token of gratitude for the favour he has received. In this manner is consumed the greatest part of the tin that is carried to China by the trading companies of Europe."

That the emperor himself is not free from the same superstitious feelings as the vulgar, may be shown by the following

IMPERIAL EDICT.

"3d and 4th of the fourth moon of the sixth year of Kia King. (May 14th and 15th, 1831.)

"The marriage of the third Imperial Princess Ho-je, being appointed to take place in the

ensuing spring, the tribunal of mathematics is ordered to select a fortunate day for the celebration of this event.

"KHIN-TSE."

CHAPTER IV.

Mahomedans in China — Jews — Religious banditti—A late insurrection—Punishment of offenders—Fear of civil commotion—Chinese theology—Jesuit missionaries—Matteo Ricci—Kang-hy—Agency of Satan—Religion of beggarly fellows—Dominicans and Franciscans —Persecution of Christians—Yaysoo Keaou—The late edicts—Efforts of missionaries—Japanese empire—Estimate of Christians in China—Map of the missions—The last edict—Malacca college—Chinese hospitals—Missionary surgeons—Amoy and Ning-po.

A SLIGHT sketch has now been given of those sects of religion which are tolerated by the government, but it must not be supposed that these are the only ones which exist in the empire.

Mahomedans are to be found in considerable numbers throughout the provinces, but as they

remain very quiet, and their ceremonies do not interfere with the customs of the people, they are allowed to perform their devotions publicly. They are not permitted, however, to make converts. One of the mosques belonging to these people is situated within the walls of Canton, and may be seen as you approach the city by water. In it daily service is performed by the native followers of the prophet.

The Jews of China are in small numbers and dispersed over the country, often retaining but the outward form of their peculiar rites and ceremonies.

There are, in addition to these, a considerable number of disaffected people who are clubbed together in societies, where, under the cloak of religion, they plot against the government. Almost all the troubles of late years have been caused by these secret associations, and it is by reason of the fear which is entertained of the operations of these enemies, that the emperors have enacted such severe laws against the introduction of new doctrines. When these societies are discovered, the ringleaders are severely punished, and their fol-

lowers obliged to recant, or suffer the confiscation of all their property to the authorities.

A very serious disturbance from this cause was suppressed a short time ago in one of the provinces, and is thus mentioned by the Emperor in the state newspaper:—"The Lieutenant-governor of Shan-tung, King-gih Poo, has this day reported on a business of post-haste importance, namely, that he has investigated and managed the circumstances of the rebellious plot of Ma-kang and his associates, who are a religious banditti in We-hëen district; and that, moreover, he has seized the ringleader and all the rebels. In this case, Ma-kang united himself with many others to raise an insurrection, and marched straight into the district, where he attacked the civil officers and military stations, and put all the civil and military officers, and the police, to death; opened the jails and released all the prisoners, and killed and wounded a great number of people: his crimes are, indeed, of the deepest dye.

"The said Lieutenant-governor has already tried and punished him; already the said ringleader, after having been subjected to a minute

scrutiny, has been put to a painful, slow, and ignominious death: he was cut to pieces, his head chopped off, and exposed, as a warning to others, on a pole. Further, from first to last, either by slaughter, or who surrendered themselves, or who were captured, the whole of the rebellious banditti, with Wang-tih Leang, and his companions, were destroyed. Afterwards, of the rebellious members of both sexes, who practised the religion, 152 were taken.

"The governor, with three sze officers, and the superintendent of public granaries, all conducted the trial. The prisoners all confessed their crimes, without any concealment. They were strictly questioned as to how Ma-kang practised his doctrine. The answers were, that the doctrines had been drilled into him by the constant instruction of Mat-sin of Gan-kew hëen.

"Now, let all the prisoners be subjected to the most rigorous examination. As to the said rebels, and those who practised the doctrine and taught it to disciples, daring to collect together crowds of people, slaughtering the officers of government, and planning rebellion, it is important that all these traitorous adherents be

examined; for it is absolutely necessary that the tree of evil be utterly uprooted. I direct the said Lieutenant-governor to return immediately to the provincial city, and give orders to all the officers to enter upon a most scrutinizing examination of all parts of this affair."

It is doubtless from the same fear of civil commotion, not from any particular dislike to the creed itself, that the propagation of Christianity has been opposed so strenuously of late years in the Celestial Empire. The Chinese people are no bigots in religious matters, and would apparently have no more objection to adopt the external ceremonies of the Christian church, than had the Romans in enrolling the deities of the Germans among the gods of the Republic.

They seem to reverence whatever is consi dered divine and sacred by any other people, and to show respect to the Supreme Being under any title whatever. Thus, as quoted by Dr. Milne from a native work, Jesus Christ is ranked among the number of their gods.

In former times, the people were left entirely to their own choice in religious matters, provided they paid a due respect to that which was

upheld by the government. Some of the early Catholic missionaries were perfectly aware of this, and instead of opposing the rooted prejudices of the Chinese, they tried rather to soften them down, and then combine them with their own principles. Thus Matteo Ricci and others allowed the people still to supplicate the Supreme Deity under the names of Tëen and Shang-ti, and to pay due respect to the memory of the sage Kung-foo-tsze. The Chinese had too devoted an attachment to old doctrines, impressed upon their minds from the earliest childhood, to have yielded their opinions entirely to the strangers, even if the government had not interfered to prevent it. The emperor and grand mandarins were perfectly indifferent with respect to the other two sects, those of Budh and of Laou-tsze, but were aware that the safety of the state depended upon upholding that of Confucius.

The cause of the present persecution of the professors of Christianity in China will now be intelligible. It cannot be denied that the true faith has been extensively disseminated in this country, and has been rejected, partly on account of the ill-judged conduct of those intrusted

with the missions, and partly because its doctrines militated against the settled principles which form the basis of the government.

During the reign of Kang-hy, about the middle of the sixteenth century, the Jesuits, who were the first apostles of China, had gained such favour with the emperor, by their knowledge of the physical sciences, that they held high rank at court, and were freely allowed to propagate their doctrines. Their success appears to have been very great in obtaining converts, so that many Christian churches were erected in the metropolis, and great numbers throughout the provinces.

All their failures and difficulties were attributed by the Catholics to the immediate agency of Satan, as if he was personally opposing every effort which they made. Thus Pere Le Compte says in his narrative:—"The devil, who understands the blind side of the Chinese as to matters of interest, hath inspired the idolaters with a maxim that always retains them in their errors. The people fancy that one is Christian enough if one be poor, and that Christianity was the religion of beggarly fellows. So

that if there happens any misfortune in a family, if there chance to be a Christian in it, all others presently lay the blame upon him, and load him with their imprecations. One cannot, without a strong faith, resist this persecution, and when one proposes to an idolater, prepossessed with this false idea, to embrace the Christian religion, inward grace must be exceeding strong to oblige him to sacrifice his fortune, and to forsake, as he imagines, all his temporal interests."

When the Jesuits had been engaged some time in their zealous labours, other missionaries were sent out from Rome to assist them in their work of conversion. These were chiefly monks of the Dominican and Franciscan orders, who bore a considerable portion of enmity and jealousy towards their fortunate predecessors. Then began the theological discussions about the propriety of tolerating Chinese names and rites, which soon terminated in personal quarrels and invectives, rendering the whole number of the missionaries contemptible in the sight of both the emperor and people.

After the death of the tolerant Kang-hy, who

is considered the best monarch who ever ascended the throne of China, the Christians were persecuted, and the promulgation of their doctrines prohibited under the severest penalties. The greater number of the priests were banished the country, or carried on their ill-judged animosities in dungeons or places of exile.

The persecution, as is well known, has continued unremitted since that time, receiving only a partial relaxation during the mild sway of the late monarch Këen-loong. Edict after edict has been issued against the "Tëen Choo Keaou, or Heaven's Lord's Religion;" or as it is sometimes called "Yaysoo Keaou, or the religion of Jesus." These proclamations have increased in severity of late years, so as almost totally to prevent the efforts of the missionaries proving beneficial, except to a few of the natives residing on the southern coast.

It is unfortunately not in China alone that the professors of Christianity have met with an equally unfavourable reception. They are at the present time entirely excluded from the Japanese empire, and death is denounced

against those who embrace their doctrines. This failure is to be attributed almost entirely to the conduct of the Europeans, as the missions were suppressed as inimical to public order, and directly opposed to the established faith on which the government was founded. In Japan, however, the prohibitions against the Christians are much more severe than in China. The officers of the Japanese government often search the houses of private individuals, and if they can find any thing in them which has a reference to Christianity, or see even a cross figured against the walls, they raze the houses to the ground, and doom the inhabitants to instant death.

At the present time, there are a considerable number of native Christians existing in the Chinese provinces, and some few priests who have maintained their ground in spite of persecution. They are, of course, obliged to remain perfectly quiet, and the work of conversion must proceed very slowly if at all, lest the attention of the authorities should be directed towards them.

The best estimate of the number of Christians in China, is that of the Rev. J. B. Marchini,

who presented it in 1810 to the Bishop of Macao. It was quoted lately by the Editor of the Canton Register, as the most authentic document extant on the subject. By this map of the missions, which I subjoin, the total number at that time in China and Tartary was 215,000, a sum which must have been greatly decreased since that period.

Bishoprics composed of Europeans.			Court priests	Chin. Christ.
Macao	Pr. Kwan-tung, Kwang-see, Island Haenan	1 bishop	5	7,000
Peking	Pi-chih-le, Shantung, East Tartary	1 bishop 11 missions	18	40,000
Nanking *Vicarages*	Keang-nan, Honan	1 bishop	6	33,000
Fuh-keen	Fuh-keen, Che-kiang, Keang-se, the Island of Formosa	1 bish. in pt. 1 coadj. 4 missions	8	30,000
Sze-chuen	Sze-chen, Kwei-chow Yun-nan	1 bishop 1 coadj. 4 missions	25	70,000
Shan-se	Shan-se, Shen-se, Kan-suh, Hoo-kwang, and Western Tartary	1 bishop 6 missions	18	35,000
		Total		215,000

In the countries of Eastern and Western Tunkin, Cochin-China, and Siam, there were 370,000 Christians.

Such is the state of the interior, while the prospects from abroad are not at present very encouraging. The foreign missionaries are watched with the greatest jealousy, and find it almost totally impossible to penetrate into the coun-

try. The whole of their exertions are therefore directed towards those people who live on the coast, and in the distribution of religious books to the native sailors. In China almost every man can read, and as the natives took great pleasure in this occupation, and received the tracts with thankfulness, it was hoped that considerable benefit might have been derived from this plan. The scriptures have been entirely translated into the Chinese language, and were formerly extensively published along the coast.

By the late edicts, however, the natives are forbidden to receive these pamphlets, or take them into the interior, as the government is becoming more jealous than ever, to prevent any kind of religious fanaticism or association. The last edict inserted in the Canton Press of the 18th of June, is as follows:

"Decree.—To forbid Christianity with rigour, to seize foreign books, and to correct the human heart, and maintain good order.

"The Treasurer Goo, and the Supreme Judge Vam, of the province of Canton:

"By Imperial Commission, we make known to the public, that at different times, Europeans

have penetrated into the interior of the empire, to preach Christianity, secretly to print books, to call together meetings, and to deceive a number of persons. Several Chinese then became Christians, and afterwards preached. But the fact once known, those who were the principals were immediately executed, and their adherents received afterwards their sentence in prison, and those who would not retract, were sent into banishment to the city of the Mahometans, and condemned to serve as slaves. Thus, in the fiftieth year of Këen Lung, the three Europeans, Lo-Matam, Gai-Këen-San, Po-Bin-Luon, secretly penetrated into the interior of the kingdom to preach; and in the twentieth year of Kea-King, the two Europeans, Lam-you-van, and Mio-lam, also secretly entered into the empire for the same purpose. But they were all taken at different periods, and condemned to death, or driven away.

"Thus, then, as the Christians have always been prosecuted and condemned, the religion has since these executions been happily abolished. But in the spring of the last year, some English ships in disguise have passed

along the coast of China, and have distributed some European books, and as these books exhort to believe and to venerate the chief of that religion, named Jesus, it appears that this religion is the same as the Christian religion, which has been persecuted at different times, and banished with all rigour.

" The Europeans for the most part dwell at Macao; already a deputy has gone thither, and has seized a certain person named Kine-a-Hi, who was employed to engrave books. The deputy has also seized eight European books, which he has laid before this tribunal. Already we have made a report to the Emperor, and we have warned all the government officers of the second order, that if there is any one who has any Christian books, if he does not wish to be seized, he ought in the space of six months to deliver them up to the officers of the respective district; but if he continues to retain them he will be severely punished.

" To spread the Christian religion of Europe is to deceive the people; that religion is in fact the ruin of morals and of the human heart, and it is on that account that at all times it has

been prohibited, and, according to the instructions that our ancestors have transmitted to us, the *past is the rule of the future.*

"The ignorant people are easy to allow themselves to be deceived, and difficult to instruct: it is necessary to contend against the superstition with force. If any one departs from his duty to embrace the superstition, whether by interest or credulity, and enters into this sect, prints books, and distributes them, at the moment in which he will not expect it, he will be discovered, and will not be able to escape punishment. To sin by ignorance is a fault worthy of compassion; we have not any intention to punish without first inquiring; it is on that account that we exhort every one to amend. Not contented with having instructed the officers, we publish this edict, in order that all the officers of justice may be informed by it. Every one of you has talents, every one of you has his family. You ought to read useful books, you ought to employ yourself in proper business. Why will you believe fables void of foundation, which only destroy the human heart? Why do you

seek vile gain, and thus procure your destruction?

"We appoint the term of six months, to commence from the present, to give up the books and thus to avoid punishment. You have not yet advanced far on the road of error. He who shall of his own accord present himself, will be well received. Instantly, then, recollect yourselves, repent and amend, for fear lest the hour may come in which there will not be any remedy. If, on the contrary, after the time has expired, you continue to preach and to profess that religion, you will be prosecuted and judged with rigour. Should we allow error to spread itself in these times of felicity?

"You who enjoy peace, you ought to publish truth and destroy error, to avoid sects, and to follow the religion of the king's own ancestors, so that peace and virtue shall flourish; and that you may be good subjects in these happy times, is what we much wish.

"Taou-Kwang, 16th year, 29th day, 4th moon."

The grand object aimed at, however, at this present time, is to open the eyes of the Chinese to the attainments of Europeans, whom they

now consider barbarians. If this could be accomplished, it is probable that our relations with the Celestial Empire would be very much improved, and a proper field be opened for the exertions of the missionaries. For this purpose the Chinese language and literature is now extensively cultivated. Dictionaries and grammars of the language have been formed, and a college has been established for some years at Malacca, for the education of Chinese and European missionaries. Institutions have likewise been founded in different parts by other nations besides the British, but having the same object in view, of enlightening the minds of the Chinese, and thus rendering them more liberal in their sentiments towards foreigners.

The establishment of the Hospital at Canton for the Chinese, by the American Society, is in my opinion very likely to produce beneficial effects. No opposition is made to it by the local authorities; neither has the government up to the present time shown the least jealousy with regard to it; but the people are allowed to flock from all parts of the country to place themselves under the care of the surgeon. The attention of

the government must sooner or later be directed towards this establishment, when there is little doubt that it will make a favourable impression with regard to the foreigners. This would be entirely overthrown, however, if the authorities gained any suspicion of the ulterior object of the mission. The medical man whilst in attendance upon the sick in the hour of affliction and suffering, has doubtless the best possible opportunity of impressing upon his patient the truths of religion and morality. But in China this must be done with the greatest caution; for if it were discovered, the whole establishment would probably be broken up, and the surgeon-missionaries obliged to leave the country.

The idea has been lately contemplated in England, of sending out other gentlemen to assist the American in his philanthropic labours. There is little doubt but that the benefits of the institution might be much extended, if the resources were rendered more ample, and well-qualified assistants were sent over from this country. But it appears to me, that considerable caution should be used, not to awaken the jealousy of the Chinese government by the

formation of any *fresh* establishment in Canton, distinct from the one now existing. For probably, in after times, a feeling of rivalry might arise between the two parties, causing quarrels and animosities similar to those which formerly occurred at Peking between the Jesuits and Dominicans; and which ended in the expulsion of both from the empire. In a proceeding of this vital importance, all petty national feelings should be laid aside; and for the proper attainment of the object, all parties should cordially co-operate.

If it should be deemed expedient to found another hospital hereafter in China, leave might probably be obtained from the authorities to build it at Amoy or Ning-po: as, apparently, there could be no objection made to an establishment, which was of such essential service to the people. It would have this advantage also over the one already in operation at Canton, that the Chinese government would probably be more friendly towards it. They look upon Canton altogether as a place for foreign *trade*, and consider every person residing there, connected in some way or other with it; and, therefore, according to their

notions of the character of merchants, incapable of performing any praiseworthy or disinterested action. Should this plan be put in operation, it will not be essential, as I imagine, that the surgeons should at the commencement be educated as divines also, as they will have sufficient employment at first, in gaining the esteem and overcoming the prejudices of the natives by their skill and humanity, and thus pave the way to the efforts of the champions of Christianity.

CHAPTER V.

Magnificent panorama—The provincial city—Palaces of grandees—Official dignity—The Tsung-tuh—Foo-yuen—Nobility—The nine ranks—The Maou-ting—Governor Le—Local authorities—The Hoppo—Tartar favourite—Installation of Hoppo—Visit to Fan-quis—The procession—State breakfast—Court-dress—Peacock's feather—Foreign curiosities—Prejudice—Hungry lookers-on—Chinese notions of Europeans—Barbarians—Tribute-bearers—Foreign countries—Europe—Country of the Crows and Demons—The French—The English—British females—The English ambassador—The Dutch—Red-haired men—Unpleasant curiosity—Wandering spirits—Queit-ze Fan-qui—Translation of terms.

ALTHOUGH foreigners are carefully debarred from entering the walls of the Provincial City, yet they are well able to examine the town at a

distance, and thus satisfy their curiosity. From the top of the factories in the suburbs, an extensive view of the interior can be obtained; and therefore the residents at Canton usually take their friends thither upon their first arrival.

The prospect, as viewed from this lofty eminence is, as may well be imagined, highly attractive, and would form the subject of an excellent panorama. A highly fertile country, laid out in patches of luxuriant vegetation, interspersed with hills and mountains of every tint, and watered by a thousand silvery streams alive with human beings—these form the prospect in the distance; while the scene below, of the town, the suburb, and the river, is both curious and magnificent.

The view of the inside city itself is not likely to engage the attention of the stranger for any considerable time. Its form is nearly square, being environed by high walls, one part of which likewise runs through the centre of the town, dividing it into two equal portions. Very few large buildings are observed in either the northern or southern city; but there is a con-

tinued succession of narrow streets, formed by houses of one or two stories in height. Small open spaces or squares are visible here and there, and a few gateways or triumphal arches are erected in some of the principal thoroughfares. The streets are well paved, and kept remarkably clean, although crowded with passengers of every description. In fact, the appearance of the place is very similar to that of the suburbs, and offers little which is apparently worthy of investigation.

The division of the town into two parts seems to be almost universal in China, Peking itself being similarly partitioned. In the provincial metropolis of Canton, the northern portion is called the Old City, and must be somewhat inferior to the other, as merely the lieutenant-governor and the Tartar chief of the military reside there; while in the southern or New Town, similar to the west end of London, the Grand Viceroy and principal Hoppo have their palaces.

Little of these buildings can be seen by the foreigners, and still less of the important personages who inhabit them. Rarely has it been the lot of even the resident merchants to behold

these august gentlemen, as they either do not consider it safe, or think it beneath their dignity to pay visits to the Fan-quis. As their individual rank and influence are well ascertained, however, it may be interesting to give a slight sketch of the worthies who have so much power in their hands.

The first person on the list in the provincial government is the Leang Kwang Tsung-tuh, or Governor-general of the two provinces of Canton and Kwang-se. The extent of the dominions over which this viceroy has control is very extensive, as each of the provinces is equal in size to some of the smaller of our European kingdoms. He is controlled, however, very much in his authority by the Foo-yuen or lieutenant-governor, who holds the next rank, and is properly the viceroy of the single province of Canton. Although the Tsung-tuh takes precedence of the Foo-yuen, yet he is not able to control him; but every measure must be amicably settled between them. If they cannot agree in opinion on any one point, the question must be referred to the capital for the decision of the court.

Both of these grandees are allowed to wear a red gem or button on the top of their caps, indicating their rank in the state. These distinctions are very similar to our titles of nobility, and confer certain privileges on the wearer. In China, there are nine classes or ranks of people, who are above the station of private individuals. A person belonging to either of these ranks is distinguished by the colour of the button worn upon the point of the hat. In addition to which he is allowed to write his title on the cards of ceremony, which are always sent before him when he pays a visit to any person. His wife also has an honorary appellation.

Each of the nine ranks is divided into a primary and secondary order, the persons belonging to each of these being very nearly of the same station. Thus to the principal division of the first rank belong the guardians of the sovereign in cases of minority, and the prime ministers of state. To the secondary division, the guardians of the prince. In the same way, the Viceroys or Tsung-tuhs of two provinces belong to the first division of the

second rank, and the Foo-yuens to the second division.

The Maou-ting, or globe, is made of a precious stone, but on ordinary occasions a more common material is substituted. The red button or piece of coral indicates the highest station, as it is confined to the two first ranks; then come the dark blue, the light blue, the crystal, and finally the flowered and the plain gold. A person wearing any one of these ornaments cannot, by the laws of the land, be put into prison, or subjected to any kind of corporal punishment, until he has been formally deprived of these honorary distinctions.

The Tsung-tuh of Canton keeps himself almost entirely apart from the concerns of the foreigners, so that his name is but rarely mentioned by them. The person in authority who really takes a more active part in the affairs of commerce, is the Foo-yuen, commonly called Governor Le by the residents in Canton. By the latest accounts which have been received, these officers appear somewhat mindful of the interests of those foreigners who come into their provinces. The other chief officers

residing in the city are, the Te-tuh-heo-ching, who superintends literary affairs; the Gou-cha-tsze or grand criminal judge; the Leang-teon or superintendent of public granaries; and the Yeu-yun-tse, commonly called the salt-mandarin. All these officials have secretaries and other inferiors under their orders, and are assisted on different occasions by their personal friends.

These authorities, and a great many others of inferior station, who preside over the Foo, the Chow, and the Hëen districts, are the same in each of the provinces throughout the empire; but there is one other officer yet to be mentioned, who is alone to be found in Canton. This is the Hae-kwan, or commissioner of customs arising from foreign trade. He is called also by the natives Këen-tuh and sometimes Kwan-poo; but on account of his representing in some measure the Hoo-poo, or Board of Revenue at Pe-king, the Europeans usually call him "The Hoppo."

By whatever title he goes, however, he is a man of great importance, especially to the foreigners, as he determines the rate of duties

to be levied on the exports and imports. He ranks with the first officers of the province, and usually bears about him some mark of imperial favour. Although there is no regular salary assigned by the government to the office, the Hoppo manages to accumulate a large fortune during his temporary residence at Canton, by the fees and cumshaws paid him by the Hongs and the foreign merchants. This appears to be well understood by the emperor, for he generally appoints a Tartar favourite to the post, to give him an opportunity of bettering his condition.

I happened to be in Canton on the day when the new Hoppo was installed into his office, and had thus an opportunity of seeing the great man when he came into the suburbs. On this occasion, and on no other as I was informed, does he show himself to the foreigners, but keeps himself retired within the city walls. The cause of his honouring the Fan-quis with this visit, was doubtless in order that he might know something of the people over whom he was going to exercise his authority. Upon my asking a native, however, for the reason, he told me that

the Hoppo would shortly have an audience of the emperor, when his majesty would probably ask him what kind of people the Fan-quis were, and he should look very foolish, if he were to answer that he had not seen them. He therefore paid them this visit, that he might be able to give a better account of them than many of his predecessors, who had never seen the Fan-quis at all.

Due notice was sent to the resident merchants some time before the intended visit, in order that they might be properly prepared to receive the Tartar grandee; and, on the morning in question, the procession moved swiftly through the principal streets of the suburbs.

The Hoppo sat in his state carriage, borne along by many coolies, accompanied by the Hong merchants in their sedans, and preceded by the usual number of officers to clear the way. They were received in the state rooms of The British Factory, and after the preliminary ceremonies had been performed on both sides, the Hoppo was invited by the Fan-quis to partake of a breakfast which had been provided for the occasion.

A great number of foreigners had collected outside the building, anxious to get a sight of the man in office. As they were admitted into the house, I, among the rest, had an opportunity of satisfying my curiosity. Within the principal entrances were all the carriages placed upon the pavement, with the coolies loitering about, or reclining on the ground taking their rest. Beyond them, in the great hall on the ground floor, were the Hong merchants, seated in arm-chairs placed in a row against the wall. Their countenances were grave and dignified, and they possessed the grand requisite of manly beauty in China, every one of them being of portly dimensions. Their clothes were formed of the brightest-coloured silks, and were rich in embroidery.

Casting but a hasty glance at these silent security-men, we ascended the stairs, and after passing along a corridor partially filled with loitering waiters, we entered the state rooms, and took up our station with the rest of the foreigners.

Along the centre of the spacious apartment a table was placed, spread with a snow-white

cloth, and covered with dishes of the greatest delicacies in season. Blancmanges, jellies, and fruits, were abundantly supplied, in addition to the more substantial viands; and, in fact, every thing necessary to form a first-rate breakfast after the English fashion.

On a handsome chair somewhat resembling a throne, placed at the head of this tempting board, sat the Hoppo, surrounded by his numerous attendants respectfully attending to his wishes. He was an old man of about sixty years of age, and of rather a prepossessing countenance. A few gray hairs were growing from the upper lip, and a small tuft of beard was depending from his chin. Attached to the handsome mandarin cap which he wore, a portion of the tail feather of a peacock was to be seen when he turned his head on one side. This honorary badge had been given him by his sovereign as a mark of personal favour, and together with the ruby globe which surmounted the cap, indicated the high rank which he filled in the state.

As this was a day of ceremony, the old gentleman had got on his best apparel, or more

properly speaking, he wore his court-dress. The materials were of the finest quality, the colours chiefly blue and red, and richly embroidered. Around his neck hung a row of large beads, depending below the waist, while on the breast was to be seen the silken badge, whereon the figure of a bird was curiously represented in needlework.

The attendants on the grandee consisted of his secretary, his linguist, and many of his friends, who were dressed in an equally gay style, but did not show so noble a button on the tops of their hats. Some of the natives in waiting were uncovered, and were clothed in the plain habits of menials.

In order that the Hoppo might have a good view of the Fan-quis, and *vice versâ*, a slight bannister was fastened up at a little distance on one side of the table. Behind this barrier all the foreigners stood, facing the Chinaman, and watching every movement of his goodnatured countenance.

The old man eyed the good things upon the table, and, as he had the whole of them to himself, no one presuming to take a seat, he

whispered to his attendants to fetch them for him. As each dish was brought successively, and held up to his eye, he examined it very carefully all around as an object of great curiosity, and then languishingly shook his head, as a sign for it to be taken away. Thus he proceeded for a considerable time, until he had looked at every thing on the table, without finding a single article suitable to his delicate stomach."

The foreigners all this while were looking on with very different feelings. Their appetites were wonderfully sharpened by viewing so many good things, especially as it was now the usual time for luncheon. Many of them were witty in their abuse of the old gentleman for his want of taste; and some called him an old fool, and were sorry that they were so situated that they could not show him *how to eat.* However, the Hoppo understood none of these sayings, but quietly proceeded with his examination of the exotic dainties, and when the table had been entirely ransacked, he shook his head once more in sign of disapproval, and then called for a *cup of tea.* The Fan-quis could not bear this; but the greater number left the

room, leaving the prejudiced old Tartar to drink his national beverage by himself.

However well pleased the Hoppo may have been with the hospitality he received from the foreigners, it is most probable his opinion of them was not altered in the least by his personal experience of their manners and customs. He no doubt had made up his mind upon that point long before the present interview, and he looked upon the Fan-quis in the same light as did the rest of his countrymen.

What the real opinion of the more enlightened Chinese authorities may be with regard to Europeans cannot be accurately determined, as they consider it good policy to pretend to despise us much more than they really do; but the general feelings of the middle and lower orders are any thing but flattering to our vanity. Throughout the whole of the Celestial Empire, foreigners are considered *barbarians*, and are usually designated as such in the imperial edicts. Thus it is well known that the title given to Lord Macartney, one of the most polished noblemen of Europe, was "The red-bristled barbarian tribute-bearer." They con-

sider that all those states which have sent embassies to Peking, for commercial and political purposes, acknowledge the superiority of the "Middle Kingdom," and pay homage to the "Son of Heaven" on that account.

Nothing can exceed the ignorance of the Chinese, with respect to the geography of any other part of the world but that which they themselves occupy, and the contemptuous manner in which they speak of the inhabitants of countries who are equally advanced in civilization. It may be amusing to the reader to see a few passages, taken from those native authors who are considered the best informed upon these subjects. It is a mortifying fact that almost all the notices of foreigners are to be found amongst the histories of the barbarians and pirates, or recorded as useful information in the Register of the Tribute.

In the 57th book of the Memoirs concerning the south of the Mei-ling mountains, written in 1830, by the ex-governor Yuen, a history is given of all the southern barbarians, and here are mentioned, with the Tânka people, and other barbarous tribes of Kwang-tung and

Kwang-se,—the Siamese, the Mahomedans, the French, Dutch, English, Portuguese, Austrians, Prussians, and Americans.

Gow-lo-pa, or Europe, is usually denominated the "Great Western Ocean," and its geography is thus described:—"Ying-keih-le" (England), says the author of the Hae kwo hëen këen luh, "is a realm composed out of three islands. To the west and the north of the four kingdoms of Lin-yin, the Yellow Flag, Holan and Folang-se, is the ocean. From Lin-yin the ocean takes its direction to the east, and surrounds Go-lo-sse (Russia); and from Go-lo-sse, yet more to the east, Se-me-le (Siberia). Through the northern sea you cannot sail; the sea is frozen and does not thaw, and for this reason it is called the *Frozen Ocean*. From Lin-yin, to the south, are the various empires of the Woo and Kwei (*Crows and Demons*), and they all belong to *the red-haired people of the Great Western Ocean.* On the west and on the north there are different barbarians under various names, but they are, in one word, similar to the Go-lo-sse (Russians), who stay in the metropolis (Peking)."*

* Neumann's History of Pirates. Preface.

The *French* are thus mentioned in the same work:—"The Falan-se are also called Folan-se, and now Folang-ke. In the beginning they adopted the religion of Buddha, but afterwards they received the religion of the *Lord of Heaven*. They are assembled together and stay at Leu-song (Spain); they strive now very hard with the Hung-maou or red-haired people (the Dutch) and the Ying-keih-le (English), and the Falan-se have rather the worst of it. These foreigners or barbarians (e jin) wear white caps and black woollen hats; they salute one another by taking off the hat. Regarding their garments, and eating and drinking, they have the same customs as the people of Great Leu-song and Small Leu-song (Spain and Manilla)."

Without stopping to give the native accounts of the other kingdoms of the Great Western Ocean, which are described in a similar manner, we had better pass on to what is said of our own country in these Chinese documents. In the Memoirs of the kingdoms surrounded by the ocean, there is the following description of the kingdom of Ying-keih-le or England:

"The kingdom of the Ying-keih-le is a

dependant or tributary state to Ho-lan (Holland). Their garments and manner of eating are the same. This kingdom is rather rich. The males use much cloth, and like to drink wine. The females, before marriage, bind the waist, being desirous to look slender; their hair hangs in curls over the neck; they use a short garment and petticoats, but dress in a larger cloth when they go out. They take snuff out of boxes made from gold and threads."

According to the Register of Tribute, "Yin-keih-le is a kingdom composed of three islands; it is in the middle of four kingdoms, called Lin-yin (Sweden), Hwang-ke, the Yellow Flag (Denmark), Ho-lan and Fa-lang-se. The Great Western Ocean (Europe), worships the Lord of Heaven; and there are, firstly, She-pan-ya (Spain), Poo-keuh-ya (Portugal), the Yellow Flag, &c., but there are too many kingdoms to nominate them one by one. Yin-keih-le is a kingdom which produces silver, woollen cloths, camlets, peih-ke or English cloth, called long ells, glass and other things of this kind."

By another Chinaman we learn, that "Yin-keih-le lies to the west of Gow-lo-pa (Europe),

and was originally a tributary state to Ho-lan (Holland); but in course of time it became richer and more powerful than Ho-lan, and revolted. These kingdoms are, therefore, enemies. It is not known at what time the Yin-keih-le grasped the country of North O-mo-le-kea (America) which is called Kea-no (Canada). Their country produces wheat, with which they trade to all the neighbouring countries."

These extracts are sufficient, I should think, to show the state of the knowledge of foreign countries and people among the most learned of the Chinese, and we cannot therefore wonder at the common people fancying us extraordinary creatures. It seems difficult, however, to account for their believing England to be a tributary state to Holland, but probably this idea arose from the representations of the Dutch themselves. We know that it was the practice formerly for the foreign merchants in China to vilify their competitors in trade, and even to represent them as pirates and outlaws.

Sometime back all the Europeans were considered to belong to one country, and received the general name of the "Red-haired nation."

This notion arose from the Dutch, who were the first Europeans who visited these parts, and are thus mentioned in the Register of Tribute. "Holan, the Hollanders or Dutch. In ancient times a wild territory which had no intercourse with China. The first persons who appeared were very remarkable for their deep eyes, long noses, and the hair of their heads, eyebrows and beards, being all red; hence they were denominated Hung-maou, "The red-haired nation," a term which has since been transferred to the English, and which is again giving way to the name Ying-keih-le or English."

That the common people were convinced that the English were blessed with *red* hair, a colour which the Chinese *abominate,* is evident from an annoying circumstance which took place at Chu-san, when Lord Macartney's embassy was on its way to China. Many of the officers of the expedition went on shore to see the town, but were so incommoded by the crowds of people collected around to see the strangers, that they were fain to take refuge in a temple. The mandarin who attended them, advised them to return to their ships in sedan-

chairs, which they did accordingly, but still could make very little progress through the streets, as the bearers were stopped every moment by the crowd, in order that every individual native might satisfy his curiosity, by thrusting his head in at the window of the carriage, and exclaiming with a grin, "Hung-maou" or "Red-pate."

It is in the province of Canton, however, that the foreigners are disliked the most by the Chinese. There they are looked upon as little better than pirates, as those Europeans who first visited these parts actually were, and it has been the interest of different parties since that time to keep up the feeling against the rest. According to Dr. Morrison, "the cant in mercantile China is, that Europeans and Americans are a gain-seeking tribe of daring adventurers; the proof of which accusation is derived chiefly from the manifest sacrifices, with respect to domestic comfort, for *gain's sake,* which these foreign visitors make."

It has been shown that the title of *Fan-qui* is applied to the whole of the foreigners along the course of the river, and even in the city of

Quan-tung itself. The application of this term would make us believe that the common people really considered us something superhuman, as ghosts and demons, or sprites who restlessly wander about the world.

Barbarians and savages we may be thought by the ignorant in other parts of the empire, but in the vicinity of the commercial city, a portion of hatred and fear is mixed up with the general feeling. Barrow found this as he was returning with the embassy from the metropolis. As they entered the province of Quan-tung, he says, "Hitherto the embassy had met with the greatest respect and civility from all classes of the natives, but now even the peasantry ran out of their houses as we passed, and bawled after us, "Queit-ze Fan-quei," which in their language are opprobrious and contemptuous expressions, signifying *foreign devils, imps*; epithets which are bestowed by the enlightened Chinese on all foreigners."

There are doubtless many reasons which might be assigned for these ill feelings, and perhaps some cause might be found for their dislike in the conduct of the strangers them-

selves. But at the present time the government takes care to foster these unfriendly notions among the common people, in order to prevent any traitorous coalition being established between them and the foreigners. For this purpose the most abusive pamphlets are issued at the commencement of every season of business; placards are stuck up against the walls of Canton, and the proclamations are always written in the most contemptuous language.

The governor's edict last season for ordering the foreigners down to Macao, contains this passage, as inserted in the Canton Register:— "As the dispositions of these said foreigners are depraved by the education and customs of countries beyond the bounds of (Chinese) civilization, they are incapable of following right reason; their characters are formed; their perverse obstinacy is untameable; and they are dead to the influences of our renovating laws and manners." There is one thing to be considered, however, before a judgment is formed from the opprobrious *terms* directed against the foreigners. Many of them, probably, were

originally intended to be offensive, but are now no longer so, although still used by the authorities. They are but *terms*, at the present day, offensive only when *translated*.

It seems singular, notwithstanding, that the upper classes of the Chinese should be so ignorant of foreign countries and manners, and so perfectly indifferent about extending their knowledge. It is not at all consistent with the degree of civilization to which they have attained, and so much prejudice and vanity must always be considered to deteriorate greatly from their national character. They would act very differently towards the strangers, if they would apply to themselves these words contained in the Chinese Rules of Conduct: "Propose great models for your imitation. Yao, Shun, Yu, Veng-vang, Chew-cong, Cong-tse, differed not in shape from common men, but in the qualities of the mind and heart, which have rendered them famous to ten thousand generations. Form yourself after the pattern of their integrity, their greatness of soul, their sweetness, their facility of pardoning, and their

other virtues, and you will become a real sage; but if you neglect to improve the talents you have received from nature; if you are *blunt, imperious,* and *harsh* to others, you will only be a *despicable creature.*"

CHAPTER VI.

The Hong merchants—Their number—Mercantile firms —Ching's Hong—The co-hong—Punishment of bankrupts—Cannot retire—System of security—Charge of Fan-quis — Scape-goats— Treason — Colleaguing with foreigners — Smuggling — Story of Aming, the Hong merchant — The compradore — Contraband — Wealth —Made a Hong merchant—Friend to foreigners—Sycee silver — Capture of Parsee boat — Waylaying a native — Imprisonment — Brutal treatment — Forcing confession—Degrading exposure—Wearing the cangue— Warning to Hong merchants and foreigners — Profits from tea-trade—Sedans—Purchasing rank—Privileges —Chinese hospitality—Card of invitation—Invitation to marriage feast—The dinner—Chopsticks—Prejudice —Present Hongs and linguists.

RESTRICTED to the suburbs without the walls of Canton, and prevented from holding any personal communication with the higher

local authorities, the foreign merchants are placed entirely under the care of those portly personages, whom we have seen in attendance upon the Hoppo during his visit to the Fanquis. They are important people, however, in their way, and are placed in a very peculiar and delicate situation.

The Hong or Security merchants are a class of men who have the entire monopoly of the foreign trade of China; or rather, they are the people appointed to conduct the commerce for the government, as the mandarins do not wish to hold any direct intercourse with people whom they are pleased to style barbarians. Until lately there were but eleven of these privileged traders, but another has been added during the last year, so there are now twelve of them. As these men find it impracticable to transact all the business themselves, they allow others to use their names; so that at present, instead of there being only twelve individuals concerned, there are the same number of firms or establishments in Canton for the transaction of the trade.

The Hongs are the buildings in which the

foreigners reside, and have been described in the account of the outside city. They go by the names of the respective merchants; so that one is called How-qua's Hong, another Mow-qua's, whilst a third bears the name of Puan-ke-qua The one which is just formed belongs to a man of the name of Ching, who is backed by a moneyed partner, called Tsow, the son of the Chinaman who was well known formerly to the residents by the title of "Tommy Birdman."

The head of the firm alone is acknowledged by the authorities, and is answerable for all the sins of omission or commission of those under his charge. Although he occupies a station of considerable importance, and often accumulates an enormous fortune in a short space of time, yet the situation of the Hong merchant is very far from enviable. Formerly these men were collected together into one corporate body or co-hong, when the whole of them had to make up the deficiencies of any one of their number who became bankrupt, or was unable to pay the fines imposed upon him by the mandarins. In the year 1830 this

odious coalition was partially abolished, chiefly through the representations of the foreigners, who found that this plan impeded the transactions of fair trade, and gave to the poorer or more improvident Hongs a much greater degree of credit than that to which they were entitled.

At present, each of the Hong merchants acts upon his own responsibility; and in consequence, failures occasionally take place among them. When a bankruptcy occurs, information is sent by the resident merchants to the authorities, who investigate the matter, and if they can find any thing to blame in the conduct of the bankrupt, they punish him severely, generally by banishment to Elee. On account of these failures, the number of the Hongs was at one time very much reduced, and the government found great difficulty in filling up the vacancies; as few people liked to incur the responsibility of so difficult an undertaking.

Many circumstances concur to render the office of Hong merchant any thing but desirable, to those who are acquainted with the difficulties and dangers with which it is accompanied. When once they have commenced

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business, they are not allowed to retire, but are obliged to devote their lives entirely to the service, however weary they may be, or however large the fortune they have amassed. They have, therefore, no prospect of escaping beyond the reach of that persecution and system of squeezing to which they are constantly subjected. For however much they may appear to amass wealth on their own account, a pretext is never wanting to despoil them of their gains, whenever it is sufficiently accumulated. They may, therefore, very properly be considered in the light of so many sponges employed to collect the moisture, which can be pressed out of them whenever it is needed. It is from them that the Hoppo chiefly obtains his supplies, but the greater part goes into the pockets of the Viceroys and Foo-yuens.

The most curious circumstance connected with the Hong merchants and the fruitful source of almost all their troubles, is the peculiar relation in which they are placed with regard to the foreigners. The Europeans are put entirely under their care, so that if the Fan-quis misbehave themselves in the least, the Chinamen

suffer. The linguists certainly have to bear a part of this burden; but as they are comparatively insignificant, they ward off but little of the wrath of the mandarins. No ship is allowed to come up the river, as before mentioned, until one of the Hong merchants has become security for her good behaviour, and every resident in Canton is under the care of the native in whose house he resides.

The Security merchants are also the go-betweens in all the communications which the foreigners make to the authorities, and are expected to enforce upon their customers every edict and proclamation from the Emperor and Viceroys. Many of the Europeans are highly indignant at being placed under the charge of these natives, and are not often willing to obey their instructions. The Hong merchants, therefore, have enough to do to persuade their unruly visitors to keep in order, and as they are answerable for every fault committed by them, these poor *scape-goats* are frequently most unjustly punished.

At the same time that an unlimited intercourse is necessarily allowed between the Hong

and foreign merchants, the authorities continually manifest jealousy, lest too great a *friendship* should be formed between them. Colleaguing with the Fan-quis, or even favouring their interests in any manner, is considered *treason* by this suspicious government, and is made a pretext for *squeezing* large sums of money. The poor Hong merchants are therefore placed in a very difficult situation. Dwelling constantly with the foreigners, they become accustomed to their manners and opinions, and thus in time have very good feelings towards them; and as their natural prejudices wear away in the course of the acquaintance, they wish to serve them by every means in their power. But they are obliged to disguise these sentiments completely, in order to avoid coming into collision with their rapacious overseers, who are ready enough to believe that they are in league with the "barbarians," if they do not openly oppose their interests. Any kind of smuggling, or connivance at contraband transactions, is viewed in the same light, and punished with equal severity.

When the writer was at Canton in the winter

before the last (1836), a circumstance occurred, which illustrated in an excellent manner the precarious nature of the situation in which the Hong merchants are placed, and the barbarous treatment to which they are subjected when suspected of a misdemeanor. The foreigners were particularly interested in the affair, and were loud in their outcries against the mandarins, for what they considered their inhuman cruelty and injustice. But as the Europeans were guided by their own partial feelings in the matter, their judgment may not have been correct, especially as the crime alleged against the unfortunate man was one with which they could entirely sympathize.

Poor Aming.

Aming, the Hong merchant, had formerly been a compradore appointed by the government to attend upon the shipping at Whampoa. In that situation he continued many years, and was universally esteemed by the foreigners for his obliging, goodnatured disposition, and general suavity of manners. He was a jovial fellow besides, and could assist to empty a

bottle with the officers of the Indiamen, during the tedious interval of time, which always elapsed between delivering cargo and the arrival of the teas from the upper country. Under these circumstances he formed many personal friendships with the Fan-quis, and naturally became attached to their interests.

It may be, that living so much among the foreigners, his sense of duty to his own country became weakened, and its laws less respected; but certain it is, that Aming was concerned in many of the contraband transactions which were carried on at that time as at present. As these were always executed in conjunction with the foreigners, they served to bind them much more strongly together. These adventures proving successful, and no suspicion being attached to the compradore, who appeared to be merely following his lawful occupation, he was allowed quietly to accumulate the profits, so that in process of time, by both fair and underhand trade, Aming had amassed a large sum of money. He was considered one of the wealthiest men in the province, and was intending to retire and enjoy himself during the

remainder of his life. Fate, however, willed it otherwise, for at this time he was made a Hong merchant of the city of Canton.

I know not whether the dignity was forced upon him; whether he was not obliged, as had often occurred with others before him, to accept the proffered honour against his inclination; or whether he was induced, by the love of distinction naturally inherent in man, to accept a station, the highest of any, of a commercial kind, in the whole empire.

Aming, as a Hong merchant, was a fine, healthy man, of about five-and-forty years of age, of a stout and portly carriage, and of an open and goodnatured countenance. Although his Hong was of recent formation, the business transacted there was very extensive, as he was generally considered a firm friend to the interests of the foreigners, and probably gained the ill-will of the mandarins by showing it too openly. His house was frequented by the most influential of the residents, whom he entertained with great hospitality, and rarely did a fresh ship arrive without some of the officers paying a friendly visit to their by-gone compradore.

Aming seemed thoroughly to enjoy his exalted situation, and was very popular among the Fan-quis.

During the year previous to my visit to China, the government had exerted itself with the greatest energy to prevent the exportation of sycee silver. It had always been unlawful to take this bullion out of the country; but at this time more than usual efforts were made to suppress the smugglers, and to prevent the connivance of the superior orders of the natives. Edict after edict had been issued by the authorities of Canton, and the greatest watchfulness used to detect the offenders.

About the latter end of December, 1836, a foreign boat, belonging to the Parsees, was taken by the mandarins of the river, whilst she had on board of her a quantity of the forbidden metal. She was taken in the act of smuggling sycee silver, and of course this was confiscated, and a heavy fine imposed upon the owners of the boat. There were no natives visibly concerned in the transaction, nor were there any circumstances known to the foreigners, by which suspicion could be attached to any one individual.

Aming was then at the height of his prosperity, and in the enjoyment of excellent health and spirits. Every thing looked bright and prosperous, and he spent his time pleasantly enough among his friends in the suburbs.

On the ensuing day after the above occurrence, he had been out in his sedan to pay his visits to his acquaintances, and was returning home to his Hong as the evening set in, when, upon passing down one of the narrow courts in his way, the carriage was suddenly stopped by a party of police. The men were concealed behind a projection of one of the houses, and, upon his approach, darted out upon him unawares. Aming, thus entrapped, was dragged forcibly out of his chair, and, in spite of all his efforts, conveyed through the gates, and placed in one of the most wretched of the city dungeons. No answer could he get to his repeated questions, and all his entreaties could not prevail upon his guards to inform him of the cause of his capture.

It was probably from the fear of a rescue that the authorities acted in this covert manner, as they knew that Aming was a favourite with the

residents. The foreigners were quickly informed of these proceedings, and were highly indignant at the mandarins for waylaying the merchant, instead of summoning him to an open tribunal. They feared that he would suffer, innocent or guilty, now that he was in the power of his enemies. Of course they were highly anxious to know every thing that took place within the city with regard to the affair, but found some difficulty in obtaining correct information. For, debarred as are the foreigners from getting at the fountain-head of information themselves, "wars and rumours of wars" are constantly reaching them; and as they are surrounded by natives who act as secret spies upon their conduct, the mandarins can at their pleasure send them reports for the purpose of making them believe whatever they may wish.

By this vague species of intelligence, the friends of Aming in the suburbs heard that he was brought before the governor on the following day, and accused of being concerned with the Parsees in the smuggling of the sycee silver. He instantly denied the charge; but as there was no evidence of the fact, he was exhorted to

confession. Upon his persisting in declaring his innocence, the poor fellow was subjected to the torture; and, after being otherwise maltreated, was sent back again to his prison. On the following morning we heard that the wretched man had been again brought forward, and, upon his still persisting in the truth of his previous statements, he was brutally beaten with the bamboo.

The anxious foreigners were every now and then hearing news of the ill-treatment poor Aming was receiving from his merciless judges. He is said to have suffered the punishment of the bamboo six times during the course of his examination, in order to force him to confess, and each time with greater severity than the last. The canes, it was said, were used not only over the back and extremities, but even on the head and face, and applied so frequently, that the flesh was injured and the poor man dreadfully disfigured.

The foreigners in the meanwhile were boiling with anger as these tidings kept reaching them, but found it impossible to render any assistance. At length it was ascertained that the

Hongist had at last yielded to his tormentors, who gained their point, by forcing from the wretched man a confession of a guilt of which he was probably innocent.

It was now fondly hoped that the sufferings of Aming were to cease, and that he would be allowed to remain in quiet. But his friends were mistaken. On the second of January the unfortunate man was brought out of the city gates, under the charge of a guard of soldiers, with a heavy wooden pillory around his neck. After being paraded through the suburbs, he was placed at the gate of How-qua's Hong, and there strictly watched and attended. His sentence was, that he should remain during three days in this situation, with the cangue or badge of infamy about his neck, and when this term expired he was to be removed to Mow-qua's gate for the same period, and so on before the whole of the thirteen Hongs.

The foreigners were deeply affected with his sufferings, and the greater number went to see and console him during the time of his humiliation. As he sat before the gate of the factories, he certainly was an object of great commisera-

tion. From being stout and good-looking, he was now wasted and discoloured, and his former cheerful expression of countenance changed into a look of sadness and despair. He was completely crest-fallen, and hardly dared to raise his eyes, or answer in a subdued tone, to the good wishes of his friends. The foreigners were moreover obliged to be very careful what they said to him, lest they should again excite the jealous feelings of the mandarins, and thus injure the person whom they intended to serve. The poor fellow was unable to support the great heavy cangue in his present reduced condition, and was obliged to fee the officers largely, to obtain the assistance of a couple of youths to bear it up on either side. A sum of money was likewise squeezed out of him, as an additional part of the punishment.

After poor Aming had gone through this course of mental and personal suffering, he was allowed to resume his duties, and by the time I left the country, was slowly recovering his health. His situation is, however, very different from what it was before his punishment. Spies are placed over him, and he is narrowly watched by

the authorities, as he is hereafter completely in their power; and he must be most guarded in his intercourse with the foreigners, lest he be again suspected of *treason*, and subjected to a similar punishment.

Whether Aming was really guilty of the crime imputed to his charge may be very difficult to determine. Old habits are generally not easily thrown off, and he may in this instance have secretly resorted to his former practices. In the general opinion of the foreigners, however, he is considered innocent, as there was no evidence of his guilt brought forward, and his confession was extorted from him by torture. From the circumstances of the sufferer being a Hong merchant, and the exhibition of his degradation taking place before the gates of his brothers in office, it seems very reasonable to suppose, that this man was picked out for the purpose of making an example. Probably in order to warn the other Hongists of the danger of such misdeeds, and to prevent them forming too intimate an acquaintance with the "foreign barbarians." The residents themselves were probably expected to be instructed

by the occurrence, as their feelings were much acted upon at the time. It may be supposed, however, that the indignation they felt at the brutal conduct of the local governors, far exceeded any compunction they may have experienced, for encouraging a practice which led to such unjust treatment of their Chinese securities.

Although the persons and property of the Hong merchants are always insecure, yet the situation is regarded as one of considerable dignity and importance. As the whole of the immense foreign commerce passes through their hands, they have an opportunity of accumulating enormous sums of money, if they are but moderate in their expenditure. The failures and difficulties which have occasionally taken place among them, are more to be attributed to their private speculations, and the extortions of the mandarins, than to losses sustained by their open transactions. Their profits from the tea-trade are, I believe, always secured, as they merely act as brokers for the real tea-merchants. It makes little difference to them

whatever is the price of the article, as they get a certain per centage upon all that is sold.

The methods for spending their money are however not very varied. They usually keep extensive establishments in Canton, and the greater number have country-houses near the city. The sedans in which they are privileged to ride must not have above a regulated number of bearers, neither must they exceed their rank in their dress or personal ornaments.

Being considered but as private individuals, holding no station in the government, they do not belong to either of the nine ranks of nobility; but a few of them, who wish to distinguish themselves above the others, purchase, with a portion of their almost unbounded wealth, the privilege of wearing *the button.* This nevertheless does not long preserve them from personal chastisement or incarceration, as they are very quickly stripped of these distinctions if they have committed an offence, and are then subjected to the kia or bamboo.

The visitors often have an opportunity of conversing with these important personages, as they are very hospitable, and usually give a dinner to the officers of those ships for which they are security. Some days previously to the feast, a chop, or letter, is sent to the party invited. It consists of a piece of crimson-coloured paper, neatly folded up, and having the time appointed written within, with an invitation to the guest to "bestow the illumination of his presence."

Some of these Chinese cards of invitation are extremely curious. The following was sent a short time ago to a foreigner by a native, on the occasion of his marriage:

"To the great head of literature, venerable first-born, at his table of study.

"On the 8th day of the present moon, your youngest brother is to be married. On the 7th having cleansed the cups, on the 10th he will pour out wine; on which day he will presume to draw to his lowly abode, the carriage of his friend. With him he will enjoy the pleasures of conversation, and receive from him instruction, for the well regulating of the feast.

To this he solicits the brilliant presence of his elder brother, and the elevation to which, the influence of his glory will assist him to rise, who can conceive?

"From Ho-Kow; born in the evening, and who, bowing to the ground, sends this felicitous and soothing letter.

"Tacu-Kwang, 1st day, 7th moon, 16th year, 1836."

This specimen of Chinese assumed humility and real politeness is fully equal to any I have heard of at the courts of Europe, and probably is quite as sincere. The Hong merchants' *dinner*, however, is not a mere empty compliment, but a substantial matter of fact.

When the guests are introduced into the banqueting-room, they are seated in pairs at small tables covered with provisions, so placed that each person can have a good view of the stage, which is erected at the end of the apartment. After the host has got up from his seat, and gone through the ceremony of drinking wine to his guests, the covers are taken off the dishes, and an attempt is made by each of the foreigners to attack the smoking viands upon

the tables. The native chopsticks, two round little rods of ivory tipped with silver, are presented for this purpose by the attendants, but it is very seldom that the new comers are able to catch with them any of the delicate morsels, which float about in the savoury soups and gravies. Meanwhile, at each unsuccessful attempt, the hearty laugh goes round, and the worthy host usually joins in the merriment caused by jokes which he cannot understand. After the guests have satisfied their curiosity by examining the dishes placed successively before them, and drank freely of the warm wine with which their glasses are constantly supplied, they all rise simultaneously and drink to their host at the same time, and then the *Chinese* dinner is completed.

Half famished and sorely ill-tempered, however, would the guests be, if this were the finish of the entertainment. Prejudice has probably prevented the greater number from even tasting the curious dainties set before them; and even those who have had the courage to make the attempt, have eaten very cautiously, lest they

should detect themselves in the act of devouring an earthworm, or picking the delicate bones of a cat. The host understands this well enough, and therefore provides, in another room, a capital dinner after the European fashion. When this good cheer has been partaken of without fear or hesitation, the parties usually separate on excellent terms with each other, and amidst frequently repeated expressions of good-will.

It may be interesting to know the names of the Hong merchants, who are such important personages in the China trade. They are, therefore, subjoined, and nearly in the order as they rank in importance:—How-qua, Mow-qua, Pon-khe-qua, Go-kwa, Fat-qua, King-qua, Sun-spring, Ming-qua, Sao-qua, Pun-hoy-qua, Sâm-qua, Ching, and Fuk-sune.

The linguists are the last of the natives whom it will be necessary to mention, as connected in an official capacity with the foreigners. They, like the Hong merchants, have to pay largely to the authorities for their situations, and are equally responsible. By a curious

coincidence, all their names begin with an A, like those of the Tânka girls on the river; the linguists now in office being called A-tom, A-tung, A-kong, commonly named Young Tom, A-lant-sei, A-heen, A-chow.

CHAPTER VII.

The Provincial City—Collection of foreigners—Frontage of Hongs—Privileges of trade—The Russians—Overland trade—Russians in Peking—The Dutch—Spaniards—Trade to Amoy—Swedes and Danes—French—Tea, an antidote to cholera—Americans—Hong of extensive fountains—Second-chop Englishmen—British factory—Hong which ensures tranquillity—Respect paid to English—The Company's establishment—The Taepans—Mode of conducting trade—Tea inspectors—Shares of the trade—Exemptions in favour of the Company—The British flag in China—Superintendents of British trade—Criminal court at Canton—Lord Napier—General chamber of commerce—Captain Elliot in Canton—Viceroy's report to the emperor—The ensign again flying.

THE PROVINCIAL CITY, as Canton is generally called in China, may be considered as the point of junction of two living streams or tides of human beings, which meet together, but do

not freely commingle; like the waters of the Rhone which flow through but do not mix with those of the Lake of Geneva. The one which has already been described, consists of a current proceeding from a single fount; the other is made up of one or two principal branches, joined on their course by many adventitious streamlets, of various degrees of depth and importance.

In other words, having now taken a slight view of the Chinese part of the population of Canton, it remains but to turn our attention to the Fan-quis, and the motives which prompt them to wander so far from their own countries, to take up a restricted and uncomfortable residence among a people whom they *consider* their inferiors.

Within the narrow precincts of the thirteen Hongs, the whole frontage of which does not exceed seven or eight hundred feet facing the river, are crowded together, Englishmen, Frenchmen, Americans, Danes, Swedes, Dutch, Parsees, Austrians, Russians, Prussians, Spaniards, Portuguese, and "various other tribes of *barbarians*, who inhabit the Great Western

Ocean." There they reside, poring over their books, and calculating the profits of their extensive speculations, with the everlasting jingling of dollars sounding in their ears.

Attempts have frequently been made, as is well known, by many of the nations of Europe, to obtain for themselves a monopoly of the commerce of the Celestial Empire. Embassies and presents have been sent to the emperor at Peking, and bribery and scheming have been used with very short-lived success. Although certain privileges have been occasionally granted to favoured sets of people, yet these have never been permanently enjoyed to the exclusion of others; and the trade must fairly be considered open to the competition of the merchants of every nation of the earth. It will be as well in this place, to give a slight idea of the present relations in which the principal of the foreign nations stand with regard to the Chinese; reserving the English to the last, on account of the changes which have recently taken place in their trade.

The Russians are the only people of Europe who are forbidden by the Chinese government

to trade to the empire by *sea*. This is a singular prohibition, especially when we consider that a regular treaty of commerce exists between the two nations; and is only counterbalanced by their being allowed to send a number of caravans yearly, over the northern frontier, by the way of the city of Kiachta. By this conveyance, tea is supplied to the Russians to the amount of about 66,000 chests, or 5,000,000lb. per annum. It is of a very fine quality, by reason of its travelling through a dry and cold country, instead of being subjected to the heat of a tropical ocean by the ordinary passage. Notwithstanding their prohibition from the southern port, their vessels also occasionally run up the river to Whampoa, and take in cargoes like the rest.

These people have the privilege, which no other foreigners enjoy, of educating a certain number of their young men at the Chinese metropolis. Very little advantage, however, is reaped from this permission, as the youths are treated almost like prisoners during their residence there, and are escorted out

of the country again under the strictest surveillance.

As *tea* is the principal article of export from China, the quantity carried away yearly, by ships belonging to different nations, may almost be taken as an estimate of the importance of their trade. As the infusion from this vegetable is rarely used as a common beverage on the continent of Europe, but for the most part is administered as a medicine to the invalid, we should not expect to find many vessels sent thence to China for the purpose of procuring it.

The Dutch usually send about sixteen or seventeen vessels during the season. Many of these come from Batavia, so that the importation of tea into Holland does not exceed two millions of pounds yearly. The trade of these people to China is of considerable importance, however, as a Hong in Canton goes by their name, and their flag is now flying before the factories. The Spaniards have very little commerce at the present time with China, notwithstanding the vicinity of Manilla, and the privilege which they exclusively possess of going to Amoy. One

or two of their ships are seen at Whampoa every year, but rarely is there one sent along the coast. Occasionally may be seen a vessel or two in the river bearing the Danish flag, and now and then a Swede or an Austrian. The French have lately renewed their commerce with the Provincial City, under the idea that tea is an antidote to cholera. They now, therefore, consume a considerable quantity of it, and send three or four ships every year to Whampoa.

But the great mass of the foreign trade of China, a trade which, including that of the junks, is valued at the enormous amount of eighty millions of dollars yearly, is chiefly carried on by the British and Americans. A fleet of fifty or sixty vessels of three or four hundred tons burden, are annually despatched from the United States, and are ranged together at the top of the Reach at Whampoa. A consul is in attendance at Canton, who resides in "The Hong of Extensive Fountains."

The Americans do not compete with us in *black* teas, but in the *green* kinds they are often our rivals. In the time of the Company, however, every parcel of tea was first offered to the

Select Committee, and when not required by them was offered to others. The Chinese of Canton are not particularly fond of our Transatlantic brethren, as they probably find it difficult to deceive them. As their language and manners are similar to ours, they consider them an inferior tribe from the same country, and usually designate them as the "Second-chop Englishmen." About eight million pounds of tea are annually consumed in the United States, and the whole of the American trade may be valued at about the same number of dollars. Canada is supplied by British ships which run direct from China for that purpose.

The British factory at Canton is the handsomest building in the suburbs, and is designated by the natives, "The Hong which ensures tranquillity." During the time they had their charter, by which they enjoyed the monopoly of the China trade from Britain, the East India Company maintained this building, as they did all their other establishments, in a princely style of liberality. The Chinese evidently looked upon the English with a certain degree of respect, and seemed to consider them the prin-

cipal of all the foreign merchants. Their ships were always the finest and largest in the river, and they had generally the choice of the market for their cargoes. The chief cause of this deference on the part of the native merchants, is doubtless to be attributed to the excellent arrangements made by the Company, and the honourable and liberal manner in which all their transactions were conducted.

It may be necessary to remind the general reader of the characteristic features of their establishment at Canton, in order to elucidate the changes which have recently taken place. The entire management of the British trade was vested in the supercargoes of the vessels, a certain number of whom, under the title of "The Select Committee," were always resident in China. The power of this board of management was very great, as it had the entire control of all British people and shipping, with the exception of those of the navy, and was only liable to be controlled by the Court of Directors in London. The president, therefore, was a person of considerable importance.

As the natives always regarded the members

of the Select Committee as the rulers of the English, to whom they might refer all matters in dispute, they were called by them the *Taepans*, or *head men.* The Chinese usually had the greatest confidence in the honour and integrity of these managers, and trusted them implicitly on matters of the greatest importance to the interests of both parties. Nothing can illustrate this better, than a slight sketch of the way in which the tea trade was conducted in the time of "The Company."

The contractors in the distant provinces sold the manufactured article to a class of wealthy *tea-merchants,* who transported it through the rivers and canals of the interior into the province of Quan-tung. When it had arrived at the Provincial City, it was placed under the charge of brokers of small capital, usually called *tea men.* These people conferred with the Hong merchants, who disposed of it to the foreigners.

Before the expiration of the charter of the East India Company, the quantity of tea required by the British Indiamen could be pretty accurately calculated some time before; so that,

in order to obtain a sufficient supply, it was always ordered in the previous season, and the rate of purchase of a standard quality agreed upon between the Hong merchants and the Select Committee. When the teas came down, therefore, from the upper country, notice of their arrival was immediately sent to the British factory, and every parcel subjected to the severest scrutiny.

The *musters* were placed in convenient warehouses for the examination of the *tea inspectors*, a certain number of whom were always engaged in the service of the Company, and gained, by their skill and experience, a great degree of discrimination in the qualities of the different samples. After these gentlemen had subjected the vegetable to a variety of chemical and physical tests, they drew up a report of their opinion. The Committee then met the Hong merchants, and arranged the prices according to the quality of the teas. If the musters were above the standard quality, so many taël of silver the pecul more than the amount agreed upon were allowed: but if below par, they were either taxed lower, or refused altogether.

In this business of valuation, it must be remembered, the Hong merchants scarcely took a part. The Committee, relying upon their inspectors, settled the business, and the natives almost always agreed to their decision. The Chinese had found the English so invariably honourable and liberal, that they never made any demur, but concluded the bargain immediately. The chests were afterwards carefully examined before they were sent on board the vessel, and again subjected to a rigid examination after their arrival in England, before they were sold to the public. As every parcel of tea was offered to the English company before the merchants of any other nation, the best articles in the market were procurable, and, by the care afterwards taken in their selection and preservation, they were invariably of a superior quality.

The Select Committee did not purchase their teas of a single Hong merchant alone, but dealt with all of them according to their respective importance. The whole of their trade was, therefore, divided into a certain number of shares, of which the senior Hongs had three, and the junior two-and-a-half each; and by

this arrangement, the native merchants were required to take in the same proportion, the manufactured goods imported into China by the British.

The smuggling trade in opium was then carried on as at present outside the river; but such confidence had the native authorities in the honour of the English *taepans*, that although the supercargoes of vessels of every other nation were obliged to swear that they had no opium on board, before they were allowed to pass the Bocca Tigris, those under the British flag were alone exempted. Many other disagreeable ceremonies were also dispensed with for the same reasons.

Our national ensign has undergone many reverses in China, within these few years. In the time of the Company, it was displayed before their factory in Canton, but was hauled down when the charter had expired on the 22nd of April, 1834. At this memorable epoch of British commerce, the monopoly of the China trade ceased, and it became free to the exertions of individual adventurers. It will probably be necessary that some years shall have elapsed,

before it can be determined how far this system will prove successful.

The Chinese Hong merchants always preferred dealing with the Company to separate merchants; probably, we may suppose, on account of the more regular sale of their goods, but more particularly on account of their being able to communicate with people on whom they could rely. They, therefore, when they were informed that the Select Committee was about to leave China, requested that some other *taepans* or responsible persons might be sent out to supply their place.

The Superintendents of British Trade in China were appointed by our government for this purpose. They were to replace the supercargoes of the East India Company, to have all their powers, and the entire control and regulation of the commerce. In addition to this, a Criminal Court was to be established at Canton, the same as that of Oyer and Terminer of England, with a jury of twelve Englishmen. In this court the First Superintendent was to be Chief Judge. This part of the establishment was designed for the purpose of trying those cases of manslaughter

which might probably occur, as the Chinese law with respect to homicide was considered unjust and barbarous.

The lamented Lord Napier's appointment as chief superintendent, his reception at Canton, together with the melancholy details of his retirement from thence, and his death, are well known to the public. He arrived at Canton, on the 25th of July, 1834, in rather a sudden and abrupt manner, and without obtaining the permission of the local authorities. His request to communicate directly with the viceroy as his equal, without the intervention of the Hong merchants, was met with a decided refusal. The Chinese could not understand the nature of his office, and were highly indignant at the preparations for establishing a court of justice within their dominions. The authorities, therefore, required him to leave immediately for Macao, until the matter should be properly investigated.

There is little doubt that the arrangements had been made in rather a hasty manner, and sufficient attention had not been paid to the habits and feelings of the natives, who are the most ceremonious people in the world. On Lord

Napier's refusal to leave the Provincial City, the trade was stopped, the native servants withdrawn, and the supply of provisions withheld. Preparations of a warlike nature were also made, and however contemptible these might appear in the eyes of the Europeans, it showed that the Chinese were in earnest in their feelings of resentment.

After firmly holding out until he saw that there was no prospect of a more amicable feeling, and without resources at hand to support him, the Chief Superintendent resolved to go down to Macao. The whole of the resident merchants it appears were not friendly to his cause; but one party of them petitioned the mandarins to reopen the trade, even at the time he was there. However, the unfortunate Lord Napier set off on his journey, accompanied by a train of natives, who acted rather as guards than attendants, and the British flag, which had been hoisted before the factory on his arrival, was again hauled down from its station when he left. This amiable and spirited nobleman made, as is well known, a tedious and uncomfortable

journey down the river, sick and dispirited, and finally terminated it and his life together, disappointed and broken-hearted.

Thus ended this expedition, in which a trial of the firmness of the Chinese had been made, and they had fairly gained the victory. Although it cannot be doubted, that the only successful way of dealing with these people, is to show them that you do not fear them, and to resist any of their impositions in a resolute manner; yet this must be done with discretion, and no *half measures* ought to be adopted. This assertion might be illustrated by some few points in the history of the Company's dealings with them, although these transactions, on the whole, do not exhibit any very lofty or independent character.

That the Chinese, in the affair of Lord Napier, were rough and uncourteous, it cannot be denied; but it must at the same time be granted, that they acted with much more determination than might have been expected. If I might venture to give an opinion, I should say, that their conduct afforded no just pretext for an invasion of their country, as so many of the Can-

ton merchants seemed to think. China, no doubt, might easily be overrun by British soldiers, her towns destroyed, and people slaughtered; but British justice would not sanction the deed on such a provocation.

After the death of Lord Napier, the Superintendents of Trade remained at Macao, chiefly occupied in signing ships' papers, and having very little or no communication with the local authorities. Since the opening of the free trade, the number of ships which have resorted to China has greatly increased, and freights of course very much lowered. This was always anticipated; but it was expected at the same time, that the qualities of the teas would be deteriorated. This was likely to be the case in some degree, as the new merchants were not possessed of that discrimination in regard to the quality of the article, which is only to be gained by experience, and were likely to be imposed upon by the tricks of the natives. These and other evils, which are the natural results of any new system, are now rapidly wearing away. The resident merchants are becoming practically acquainted with the teas, and

have, besides, the assistance of some of the inspectors, who were formerly employed by the Company. In a short time, it is probable that the growth of the plant in its native provinces will be extended in proportion to the increased demand of the foreigners, and the market be as abundantly supplied with genuine goods as formerly.

In order to destroy the power which the Hong monopoly must necessarily have over individual adventurers in regulating the prices of the merchandise, a General Chamber of Commerce was established at Canton on the 28th of November, 1836. This institution is similar to those in many of the cities of Europe; and as the committee consists of a certain number of representatives of different nations, in proportion to the importance of their trade, it will have the effect of concentrating the whole power of the foreigners, against the impositions and extortions of the natives. The Chamber of Commerce is in full operation at the present time, and is found to be highly beneficial. The shipping at Whampoa is supplied through its agency with sailors, and any marine stores that may be

required; and I understand that the opium sales in India are to take place at such times as the committee may deem most expedient.

Another important occurrence, which has taken place lately, is the establishment of Captain Elliot in Canton. He arrived at the Provincial City in April last (1837), and the British flag was once more raised on the staff before the factory. The object of his residence there, and the feelings of the native government with regard to him, cannot be better illustrated, than by a quotation from the memorial which was sent to the emperor by the viceroy of Quan-tung, when he communicated his wish to reside in the Provincial City.

"Further, of all the foreign barbarian merchants who have been allowed to frequent the port of Canton, the English have had the greatest trade. Hitherto they have had a Company, and their trade has been controlled by four principal merchants (1st, 2nd, 3rd, and 4th *taepans*). Their ships arrived during the seventh and eighth months annually; and, having finished their barter, left the port within the first and second months of the following year; after

which the *taepans* requested a passport, and went to Macao, where they remained until the seventh month, when they again requested a passport, and proceeded to the Provincial City to transact their business: such have been the regulations.

"Upon the dissolution of the Company's factory, the *taepans* ceased to come hither, and its affairs were placed under the management of other men; and Governor Loo, having reported the case to the supreme government at Peking, received an imperial edict, requiring him to order the Hong merchants to command the remaining members of the factory to send a letter to their country, so that other *taepans* might be sent to Canton to control the affairs of commerce as hitherto. This imperial edict was obeyed, as it appears from the records of my office.

During the eleventh month of the current year (the 16th of Taou-kwang), I received a petition from the English barbarian Elliot (Eluh), at Macao, in which he stated: 'Having received a despatch from my country, requiring me to proceed to Canton in an official capacity,

to control my country's merchants and seamen there; and at the same time there being many ships in port, and many merchants and seamen in Canton and at Whampoa, who are ignorant of the laws of the Celestial Empire; and being really afraid that troubles may arise, I beg to be permitted to go to the Provincial City to control them.' The phrase, 'official capacity,' used in the petition, is equivalent to 'barbarian chief,' wholly different from that of *taepan.*

"With a view to ascertain what might be the official capacity of the said barbarian; whether he really came for the simple purpose of controlling the merchants and seamen, not to regulate the trade; and whether he had any credentials from his country—these points not being sufficiently manifest—I immediately despatched a messenger, in company of Hong merchants, to Macao, there, in concert with the local, civil and military functionaries to investigate the matter.

"On his return the messenger reported, that he had executed his commission, and examined the several points in regard to the same barba-

rian Elliot, who deposed as follows:—'My name is Elliot; I am an English officer of the fourth rank; in the autumn of the 14th year of Taou-kwang, I arrived here in a cruiser, which was duly reported by the pilots. During the two years whilst residing at Maçao, I have been engaged in signing the passports of the English ships bound homewards. And now the Company's factory is not re-established, and no *taepans* arrived; but, having received a despatch from the great ministers of my king, directing me to control the merchants and seamen, and not to manage their commercial affairs, and also credentials; I am instructed thereby to proceed to the city in an official capacity; and in case of difficulties among the merchants or seamen, to control them, &c.

"Moreover, the messenger ascertained that the said barbarian, Elliot, brought with him one wife and a child, and that they all were then resident in Macao; and that all the foreign merchants of other countries, as well as those of his own, testified that Elliot was a very quiet man, who attended only to his own affairs. Such was the messenger's report.

"Upon examination, I find that, since the dissolution of the English Company's factory, no *taepans* have arrived here; that, for the last year, the said barbarian Elliot has been engaged at Macao in signing the manifests of English ships homeward bound, and quietly attending to his business; that the arrival of ships from his country being frequent, and the merchants and seamen numerous, it is necessary without delay to have some one to oversee and keep them in order; that the said barbarian has received credentials from his country, with instructions to control its merchants and seamen; and that he is really the same as the *taepans*, though the name be different, it merely *substituting one barbarian for another*, which change, as it leads to no evil consequences, I suppose may be allowed.

"In accordance with the regulations for the *taepans*, who were permitted to come to the Provincial City to transact their business, I have ordered the said barbarian to remain at Macao, till I have represented the case to court, hoping that by the Imperial favour, his request will be granted. Thereupon I will confer with

the Hoppo, and direct him to issue a passport for Elliot to come to the Provincial City; that in future he may reside alternately in Macao and Canton, according to the old regulations; but in the going and coming he must not exceed the limits, loitering about or protracting his stay in Canton. And again, I will issue orders to the civil and military officers, and to Hong merchants, to keep a constant watch over him; and if at any time he departs from his duty, or enters into plots with traitorous natives, or by any secret schemes contravenes the laws, they must instantly expel him from the country, in order at once to eradicate the roots of the evil.

"Whether it be right or not to grant his request and adopt these regulations, I earnestly beg his Sacred Majesty to determine; and for this purpose I present this memorial; I wait for my instructions."

The answer of the Emperor arrived in a short time, and he was pleased to agree with the request of Captain Elliot. That gentleman, therefore, proceeded immediately to the Pro-

vincial City, but the only circumstance which has yet occurred worthy of notice, since his residence there, is the before-mentioned hoisting of the British ensign.

By the last accounts from Canton, we hear that the viceroy has refused to communicate with him, and therefore the captain has left for Macao.

CHAPTER VIII.

The tea trade—Green and black—Imperial—Singlo—Hyson and Gunpowder—Pekoe and Bohea—Wo-ping—Black tea districts—Cultivation of green teas—Manufacture—Injurious effects of green tea—Never used by natives—Present to a Chinaman—Teas in demand at Canton—Padre Souchong—Names of teas—Increase of trade—Number of tea-dealers—Importations of the East India Company—First year of free trade—Losses to merchants—Prospect of lowered prices—Expenses and freights lightened—Ports near tea districts—Frauds and adulterations by Chinese—Young Hyson—Green from black—Cultivation of tea-plant elsewhere—Upper Assam—Other exports—Silks—Imports—Cotton—Saltpetre—Total value of foreign trade.

BEFORE taking leave of the Provincial City, it will be necessary to say a few words respecting some of the exports and imports, in which it is probable the general reader may take an interest. TEA is an article of such general

consumption in England at the present time, that it is almost considered one of the necessaries of life; it would, therefore, be unpardonable if some description were not given of the varieties which are usually brought to this country.

Two classes of teas, the *green* and the *black*, are to be found in every grocer's shop in England; but it is well known that there are several kinds of each of these, distinguished by separate names. Of the *green* teas, there are three sorts commonly known in our country, and varying considerably in the prices for which they are sold. Thus there is the Imperial, or Bloom tea, which is of a light-green colour, and, when infused, gives out a faint smell; the Singlo, named from a place where it is cultivated; and the Hyson and Gunpowder, both consisting of small curled leaves, of a bluish-green shade, the latter differing from the former only in the care with which it has been picked and sorted. Five kinds of *black* tea are well known here, by the names of Souchong, Campoi, Pekoe, distinguished by the small flowers with which it is mixed, Congo, and, lastly, Bohea, the most common and strongest of all.

In Canton, it may readily be supposed, a greater number than these enumerated are to be found. In fact, the varieties which may be obtained there are very numerous, as the Chinese themselves consume a great many kinds, which have never yet been imported in any quantity into Europe. Only one inferior variety, called Wo-ping, is grown near Canton, all the rest being cultivated in distant provinces, and sent to the Provincial City through the canals of the interior. The plants which produce the black tea are cultivated on the declivities of long ranges of hills, situated in that part of Fokien which borders upon Keang-se. The green tea districts are principally situated in the provinces of Keang-nan and Che-keang, in about the thirtieth or thirty-first degrees of northern latitude.

After the leaves have been gathered by the husbandmen, they are delivered to the contractors, who prepare them in different ways, according to the markets for which they are intended. The Chinese themselves confess, that they are able to make the leaves either black or green, according to the way in which

they treat them, and that it is not essential that they should belong to different plants. One would be led by this account to believe, that the colour of the tea depends upon the manner in which it is dried, and not upon the nature of the vegetable; but this is much doubted in England.

No copper vessels are used in the manufacture of green teas, as has been erroneously supposed, but iron pans are placed over the fire, and the heat regulated with the greatest exactness. In preparing green teas, scarcely any warmth is applied, but the leaves are repeatedly turned with the hand, in order that all may be equally exposed. For the black kinds, the heat used is much greater, and the whole process of drying is conducted in a more rapid manner.

Besides this care bestowed upon the leaves in order to determine the colour, various expedients are adopted for giving them the characters by which they are generally distinguished. The industry of the Chinese is as apparent in the preparation of the tea, as in every thing else which they undertake. For some of the

finer kinds, every leaf is rolled up singly by the hand, when partially dried. Others, again, are picked and sorted with equal minuteness, or broken up and sifted with the greatest care, while a few of the most expensive are scented with sweet-smelling flowers.

These are the general features of the *legitimate* manufacture of tea by the Chinese, and it will be perceived that no deleterious process is employed. How shall we account, then, for the injurious effects which are universally allowed to arise from drinking Hyson or Twankay? It appears to me, that it is not necessary to suppose that any deleterious ingredient is *generally* used in the manufacture of green teas, in order to give them their colour, although it is well known that such nefarious practices are sometimes resorted to.

In the drying of plants in England for medicinal or botanical purposes, it is found that the leaves are rendered green or black according to the temperature employed on the occasion. We find, also, that when too great heat has been applied in the course of desiccation, the medicinal properties of the plant are very much

lessened, if not totally destroyed. May we not suppose, then, that the noxious qualities of *green* teas are to be attributed, in some measure, to the way in which they are prepared? For it must be recollected that the Chinese never consume them themselves, but manufacture them solely to answer the demands of the foreigners. If there is any thing baneful in the living plants, it may be retained by a slow and careful process of drying; whereas, it would most probably be expelled if subjected to a greater heat. We ought not, therefore, to regret the necessary loss of a portion of the delicate flavour in the black tea, when, perhaps, by that very means, it is rendered more wholesome.

The natives, also, rarely use even the black tea immediately after it has been manufactured, but keep it by them for a twelvemonth. You cannot, in fact, make a more welcome present to a Chinaman, than a chest of his own tea which has been a voyage to England, as they consider it by that time very much improved.

The greater part of the cargoes which are exported from China for Great Britain consist of *black* teas. In the Company's time, Congoes

were chiefly selected, but at present Boheas are the most in demand. In addition to these two kinds of black tea, Pekoe, Campoi, Souchong and Sonchi, are brought over in smaller quantities. Of the green teas, Hyson, Hyson-skin, Gunpowder, Twankay, and young Hyson in very small quantities, are the kinds which are usually shipped from Canton.

The price at which these several teas can be afforded by the native merchants varies considerably, some of them being extremely scarce, and are bought up as soon as they come into the market. Others again are held in such repute that they are kept entirely for presents, and are often sent by one mandarin to another. Of this kind is the Padre Souchong, esteemed so much that it is packed up in paper parcels containing but half a catty in each.

The value of the tea is, however, in general determined by the age of the leaf, and the pains which have been taken in its preparation. This might naturally be expected, as the plant is often injured by losing its leaves, even before they are expanded. Thus, if the Pekoe tea be examined, it will be found to consist of minute

leaflets mixed with young spring buds, and it is therefore very expensive, and liable to injury. The Bohea, on the contrary, if examined after it has been in the teapot, exhibits large, coarse leaves and stalks, with every appearance of having arrived at maturity. It is therefore one of the cheapest, and is called *Ta-cha*, or *great tea* by the natives.

Many of the teas derive their names from the pains which have been taken in their preparation, and thus Congou, or Koong-foo, signifies "labour or assiduity;" and Campoi is derived from a word which implies "care in the selection." Gunpowder is carefully picked out from parcels of hyson, and on account of its granular appearance is named by the Chinese "pearl tea;" and Hyson-skin is so named from being the refuse or dust of the same.

Rapid has been the increase in the quantity of tea imported into England of late years. It was a rare curiosity about the middle of the seventeenth century; but poor indeed must that person be at this time, who does not consume it at his daily repasts. The number of shopkeepers, who in 1832 took out licences

to sell this article by retail, in the United Kingdom, was 101,687; and we may suppose that the amount has rather increased than diminished since that period. To supply them, the East India Company, during the last three or four years before the expiration of their Charter, imported no less than 31,500,000 lb. of tea annually, in which the proportion of green to black was as one to five. Since the opening of the Free-trade, a still greater quantity has been brought over: so that in the year 1834, no fewer than *one hundred and fifty* British vessels of 82,472 tons register, resorted to Whampoa, and took away with them the enormous quantity of 43,641,200 lb. of tea. Since this period the amount has rather diminished, the losses sustained having somewhat cooled the ardour of the speculators; but still it has exceeded the average quantity imported by the East India Company. The exports from Canton from 1st of October, 1836, to 10th of April, 1837, being 33,211,332 lb., of which the green bore the proportion of one to about three and a half of the black kinds.

How far the opening of the trade has been beneficial to the importers of tea up to this

time, cannot, I should think, be accurately determined. The glut in the market, from the increased quantities brought over, must necessarily have occasioned severe losses to the merchants, especially when we consider the immense stock which remained in the warehouses of the Company. As the whole of this is now sold, although not yet consumed, the beneficial effects which in general follow an open commerce are now anticipated.

It remains to be noticed how far the public are likely to be benefited by the change. It may be expected that this increase in the imports, however ruinous it may be to the merchants, would tend to lower the retail prices of the tea. Probably the *teapot*, as humorously observed, may be benefited at the time by this means, but it is not probable that it will be so eventually, as the quantity brought over will necessarily diminish if there be nothing but loss attached to the adventure.

The retail price of tea is not likely to be very much lowered, I should think, by the free trade, when it has settled down properly, unless by the alterations made in the duties. The lowered

freights from China will scarcely be felt at all by the consumers, as this causes but the difference of between a penny or twopence in the price of a pound of tea.

The freight and other expenses being considered, the only chance remaining is the purchasing the teas at a cheaper rate in the country where they are manufactured. Of this there seems at present to be but little probability. The expenses incurred by the Chinese in growing, manufacturing, and transporting the leaves through the innumerable canals of the interior, together with the customary duties and heavy exactions which are imposed upon it by the government, render it hopeless to expect any change from this quarter.

If, eventually, the Chinese should think fit to allow foreigners to trade to other ports besides Canton, much benefit may be expected. Many of the harbours on the southern coast, such as Amoy and Chin-tchew, adjoin the tea districts, and if access could be gained to them, as formerly, all the expenses and duties arising from the inland transit would be avoided. But as

this is directly opposed to the present policy of the Chinese government, it is not very probable that such liberty will be speedily allowed.

From the increased demands for tea in the markets at Canton since the opening of the free trade, it was naturally expected that those of inferior qualities would be purchased by the inexperienced. The tea-plant is of a very delicate nature, and therefore some time would be required before an increased quantity could be properly cultivated and prepared. It is well known that the Chinese, rather than fail in the supplies, have attempted to pass off upon foreigners the most adulterated articles. Thus the market of that species of green tea called Young Hyson was completely spoiled some time back, by the Americans seeking for a larger quantity than could be properly manufactured. The natives supplied them according to their wish, but with a vile substitute. The imposition, however, was immediately detected by the inspectors, when it was offered to the English. Mr. Davis also mentions a very curious case which he himself observed, of the

manufacture of green teas from damaged black in the neighbourhood of Canton, and where a pernicious colouring matter was used.

Many other examples might be adduced, to show how far the Chinese tea-merchants would attempt to deceive the foreigners, if there was any probability of their schemes proving successful. The following quotation will show what tricks were practised in the time of the embassy of Lord Macartney. Mr. Barrow remarks, "Having one day observed my Chinese servant busily employed in drying a quantity of tea-leaves, that had already been used for breakfast, and of which he had collected several pounds, I inquired what he meant to do with them; he replied, to mix them with other tea and sell them. "And is this the way," said I, "in which you cheat your own countrymen?" "No," replied he, "my own countrymen are too wise to be so easily cheated, but yours are stupid enough to let us serve you such like tricks; and indeed," continued he, with the greatest *sang-froid* imaginable, "any thing you get from us is quite good enough for you." Affecting to

be angry with him, he said, "he meant for the *second-chop Englishmen*," which is a distinction they give to the Americans."

As the tea-plant has been found indigenous to many other countries, it has been hoped that it might be cultivated in sufficient quantities, to supply the European market independently of China. In Cochin China a large quantity of an inferior kind is manufactured, and may be there procured for 1*d.* or 2*d.* the pound. In the island of Java a considerable quantity has been raised with success; and it is to be found in smaller quantities, and of various qualities, in Japan, the Brazils, and Paraguay. Latterly, however, it has been discovered to be growing naturally in the East India Company's dominions of Upper Assam, in India, and great hopes are therefore entertained that the plants cultivated in that district may be highly productive. It will be a long time, however, before a sufficient quantity of tea can be raised in this quarter, to compete with that manufactured by the Chinese, who have had so very extensive an experience, and who, on account of their

immense numbers, can afford to treat it with their usual unexampled industry and perseverance.

The whole of the other exports from China put together, are about equal in value to that of the tea alone. The principal of these are raw and manufactured silks. The mulberry-tree is extensively cultivated in some of the provinces, and, as it has been observed, is under the especial patronage of the Empress. By some short-sighted policy of the Chinese government, however, the exportation is not encouraged, no one ship being, by the laws of the land, allowed to take away more than one hundred peculs of raw silk and eighty of the manufactured. This prohibition is, however, at the present time easily evaded; every vessel being able to procure as much as is required. This is done either by smuggling it on board at Whampoa in the night time, and by the payment of a small fee to the Hoppo, or by transhipping it outside the river among the Ladrones. The quantity of raw silk exported in the season of 1836-7 was 13,420 peculs.

Cotton forms the great bulk of the cargoes

imported from India under the British flag, and on this account the greater number of our vessels touch at Madras or Calcutta in their way to China. English manufactured articles are also largely introduced, but are not received with that readiness which might be wished. Saltpetre may be brought to Canton, but must then be sold to the government, although it is often disposed of to the smugglers outside. Opium is entirely prohibited, but nevertheless forms more than one half of the yearly imports, as will be mentioned hereafter. The total value of the foreign trade of China, including that of the native junks, is estimated at between seventy and eighty millions of dollars.

CHAPTER IX.

Chinese exactions—Consoo tax—Co-hong—Port charges—Evasion of duties—Smuggling system—The opium trade—Emperor Keën-Loong—Prohibition of the drug—Kia-king — Severities against opium-smokers — Spreading of the mania—Depôt at Macao—Station of Lintin—Receiving-ships—Clippers—Fast crabs and scrambling dragons—Native smugglers—Rapid increase in the demand—Quantity imported—Indian—Turkey—Native—Chinese knowledge of the drug—The melters—Preparation of extract—Quantity manufactured—Method of smoking—Sun-qua, the Chinese Hogarth—Progress of dissipation—Admonitory pictures.

THE imposts laid upon the fair trade at Canton are very heavy, and have always been the subject of complaint from the Europeans to the native government. In fact, the exactions of the Chinese have sometimes been so unreasonable, as to render it necessary to

threaten them with a total suspension of the commerce. One of the most vexatious of the burdens at the present time is the Consoo tax, amounting to three per cent. on all goods. This was originally levied, at the time when the whole of the native merchants were united into one Co-hong, for the purpose of providing a fund, from which the deficiencies of any of the members were to be supplied. As this association is now at an end, and the Hong merchants are no longer responsible for the debts of each other, no such provision is required. But still the tax continues, and, although it forms no separate item in the bill of charges, it is added to the price of the goods, thereby rendering them much more expensive.

The port charges are also considered so heavy, that none but vessels of a large size find it convenient to come up the river, unless by any means they are able to evade them. The amount paid by a vessel of 700 tons at Whampoa, in addition to the fees to the pilot, linguist, &c. &c., is nearly £1000. These heavy exactions, together with the facilities which are afforded for their evasion, have given rise to a

system of underhand transactions of such magnitude, as materially to affect the revenues of the country derived from the foreign trade. This is so intimately connected with the opium trade, that it becomes necessary to give a slight sketch of the manner of smuggling and consuming that pernicious drug by the Chinese.

It appears that opium was formerly allowed to be imported into China as a medicine; that it was then inserted in the tariff of goods brought by foreigners to Canton, and subject to a duty of three taëls per hundred catties; with an additional charge of two taëls, four mace, and five candareens, under the name of charge per package. At this time its use was confined exclusively to the sick, and it was considered a very valuable medicine.

Subsequently, however, a memorial was sent to the Emperor Keën-loong, by the governor of one of the southern provinces, representing the inclination which the natives of his district had to smoking the drug, and using it otherwise in an immoderate manner. He showed that the evil was rapidly spreading, and that it was necessary to devise some plan for the purpose

of putting a stop to such practices. This memorial caused the emperor to have the matter thoroughly investigated; when it was found that the people were likely to be so much injured, both in health and morals, by opium-smoking, that its use was utterly interdicted. The importation of the drug was at the same time prohibited under severe penalties, and the Hong merchants were ordered to see that no vessel entered the river with any of it on board.

The seductive habit, once acquired, could not easily be put down. During the reign of the succeeding emperor, Kia-king, the number of opium-smokers greatly increased, notwithstanding all the efforts of the government to repress them. Those convicted of the offence were subjected to the bamboo and the pillory, and eventually, as the evil increased in importance, the severest penalties were inflicted. At the present time, transportation in various degrees, imprisonment, and even death by strangulation, are occasionally resorted to. But, notwithstanding these active measures, the practice, instead of declining, has rapidly increased of

late years, and has now arrived at such a height, that the Chinese government is seriously alarmed for the consequences.

Since the importation has been prohibited by the authorities, the natives have been supplied with opium by means of smuggling. The chief depôt for this illicit commerce was for many years at Macao, until, on account of the exactions of the Portuguese, some other station was deemed necessary. The roadstead of Lintin was fixed upon for this purpose in the year 1822, and thither all the clippers assembled during the season, and sent up the chests by means of native boats to Canton and elsewhere. Since this time, the trade has increased so rapidly, and become so regular, that Lintin is now a place of considerable importance. Armed vessels are stationed there during the greater part of the year, as receiving-ships, for the purpose of warehousing all the opium from the clippers, upon their arrival, and thus enabling them to proceed homewards immediately. The chests are then sent up the river at the earliest convenience.

All the sales take place at Canton; and when

they are concluded, and the money paid to the merchants, written orders are sent down to Lintin, to deliver the chests to the smugglers who bear them. These men, as already mentioned, are a daring, desperate race of people, and are very much feared by the government. Their boats, which the mandarins oddly enough call "fast crabs," and "scrambling dragons," are also equally hated, but cannot be suppressed, on account of the well-known corruption of the local authorities.

The growing fondness of the Chinese for opium may be estimated, by the rapid increase of the importation within these few years. In the time of Lord Macartney's embassy, scarcely any mention is made of it, except as a medicine. In 1816-17, twenty-one years back, 3210 chests of the Indian opium were imported. In 1826-7, it had increased to 9969; in 1832-3 to 23,670; and lastly, in the season 1836-7 no fewer than 34,000 chests were brought by the clippers.

This enormous importation is from India alone, and although that country is the source from which the greater part of the opium is

supplied to the Chinese, they consume a considerable quantity which they procure elsewhere. In some of the southern provinces of the Celestial Empire, the poppy is cultivated to some extent, but the extract produced is of a very inferior quality. Turkey opium is also imported by sea in considerable quantities, and it is not known how much is introduced overland.

The Chinese do not use the opium in the crude state in which it is imported, but seem to understand somewhat of the nature of the drug, and are well acquainted with the value of different specimens. They distinguish the three kinds of Indian opium. One they call Company's, and as its outer covering is black, they give it the name of "black earth." It is that kind which is brought from Bengal. The second variety is called "white skin," from Bombay; the third "red skin," from Madras.

When the opium is taken up the river to Canton, it is delivered over to native brokers, who are usually termed "melters." From these men it passes into the hands of manufacturers, who subject it to a process of purification,

by which an extract is obtained, the essential ingredient of which is morphia. The refuse of this process is sold to the poorer people, or made up with tobacco into cheroots. Although some portion is undoubtedly swallowed in the same way as ardent spirits, yet the greater part of the opium is consumed by smoking. It is estimated that in the year 1836, the quantity of smokeable extract prepared was 33,200,000 taëls weight, and this is supposed to have supplied about twelve and a half millions of smokers during that period.

The opium pipes, as formerly mentioned, are so made, that the vapour is drawn through water, or some scented liquid, previously to inhalation, in the same way as with the hooka or hubble-bubble of India. When the rich man has finished his pipe, the dregs which remain in the bowl are not thrown away as useless, but are carefully collected for a second smoking by an inferior person. The wealthy alone can afford fresh extract each time; but that which has been once used is not considered very much inferior, as it is said to be equal in strength, although injured in flavour. When the second

smoking is completed, the ashes are again preserved, and sold with the scrapings and dirt of the pipe to the poor man, who mixes it with tobacco, tea, or some such material, and it is then a third time ignited.

The infatuation to obtain this pernicious luxury, when once it has been indulged in, is as great in China as elsewhere. Every consideration of honour and virtue falls before it, every tie of affection and duty is relinquished, and the poor deluded native generally sinks into a premature grave, despised and unlamented.

That some of the Chinese entertain very correct notions of the evils of this habit, there is abundant evidence. The most curious instance, however, is that of Sun-qua, the painter, who lives in China Street, Canton. This artist, who deserves to be called the "Chinese Hogarth," has lately painted a series of six pictures, to illustrate the effects of opium-smoking, somewhat in the style of "The Rake's Progress." They are said by an eye-witness* to be very well executed, and to possess altogether

* Chinese Repository, April, 1837.

a considerable degree of merit. The remarks with which they are accompanied are highly interesting, and I therefore need not apologize for their insertion.

ADMONITORY PICTURES.

The son of a gentleman of fortune, his father dying whilst he was yet but a youth, comes into possession of the whole family estate. The young man, however, having no inclination for business or books, gives himself up to smoking opium, and to profligacy. In a little time, his whole patrimony is squandered, and he becomes entirely dependent upon the labour of his wife and child for his daily food. Their poverty and misery are extreme.

No. 1. This picture represents the young man at home, richly attired, in perfect health and vigour of youth. An elegant foreign clock stands on a marble table behind him. On his right, is a chest of treasure, gold and silver; and on the left, close to his side, is his personal servant, and, at a little distance, a man whom he keeps constantly in his employ, preparing the drug, for use, from the crude article purchased and brought to the house.

No. 2. In this he is reclining on a superb sofa, with a pipe in his mouth, surrounded by courtezans, two of whom are young, in the character of musicians. His money now goes without any regard to its amount.

No. 3. After no very long period of indulgence, his appetite for the drug is insatiable, and his countenance sallow and haggard. Emaciated, shoulders high, teeth naked, face black, dozing from morning to night, he becomes utterly inactive. In this state he sits moping, on a very ordinary couch, with his pipe and other apparatus for smoking lying by his side. At this moment his wives—or a wife and a concubine—come in; the first, finding the chest emptied of its treasure, stands frowning with astonishment, while the second gazes with wonder at what she sees spread upon the couch.

No. 4. His lands and his houses are now all gone, his couch exchanged for some rough boards and a ragged mattress; his shoes are off his feet, and his face half awry; as he sits bending forwards, breathing with great difficulty. His wife and child stand before him, poverty-stricken, suffering from hunger; the one, in

anger, having dashed on the floor all his apparatus for smoking, while the little son, unconscious of any harm, is clapping his hands, and laughing at the sport! But he heeds not either the one or the other.

No. 5. His poverty and distress are now extreme, though his appetite for opium grows stronger than ever—he is as a dead man. In this plight he scrapes together a few copper cash, and hurries away to one of the smoking-houses, to buy a little of the scrapings from the pipe of another smoker, to allay his insatiable cravings.

No. 6. Here his character is fixed—a sot; seated on a bamboo chair, he is continually swallowing the fæces of the drug, so foul that tea is required to wash them down his throat. His wife and child are seated near him, with skeins of silk stretched on bamboo reels, from which they are winding it off into balls;—thus earning a mere pittancé for his and their support, and dragging from day to day a miserable existence.

CHAPTER X.

Importance of opium trade—Prize essay—Deleterious qualities — Idiosyncracy — Drunkards and opium-smokers—Infatuation of the habit—Opium-smokers—Effects in Chinese army—Evils of the importation to the empire — Exportation of sycee—Value of silver bullion—General smuggling trade—Rice importation—Station of Lintin—Corruption of mandarins—Legalization of opium importation—Chinese discussions—Chao Tsun's notions—History of Formosa—Heu Naëtse—Proposed suppression of English trade — Cultivation of the poppy—Effects of opium trade—Prospects of friendly alliance—Japan—Traitorous intercourse—Persecution of missionaries.

THE opium trade is undoubtedly one of the most important features in the present state of the intercourse between foreign nations and China. There is every probability of its becoming shortly a matter of serious considera-

tion with the rulers of the western nations, on account of the recent discussions which have taken place relative to it in the Celestial Empire.

It is unnecessary in a work of this nature to enter deeply into the subject, especially as the public will, in the course of the year, be fully informed on all the particulars by more able writers. I allude to the prize which has been offered by the Society for the Diffusion of Useful Knowledge, for the best essay on the Opium Trade, in all its bearings, historical, moral, and political. The reward will doubtless be given with the greatest candour and justice, and the merits or evils of the system be exposed, without any considerations of mercantile profit or expediency. It is a great question, which involves in its consequences the happiness or misery of hundreds of millions of people.

It has often been matter of dispute, how far opium, considered as an intoxicating substance, is injurious to the human system:—whether it possesses a more deleterious influence than stimulating liquids, such as brandy, Hollands,

or Chinese sam-shu? The great bulk of the medical profession have given their decided opinion that it is much more deleterious, and that it in general produces a rapid destruction of the strongest constitution.

There are not wanting, however, many well-authenticated instances in which the habitual consumption of the juice of the poppy has interfered but little with the health. We have many cases in our own country, and one or two instances have occurred within my own observation. I recollect a woman, the wife of a sailor, who ate about a scruple of the drug daily, and who yet continued in perfect health and had a numerous family of children. But are we to conclude from these isolated facts that opium is wholesome? Certainly not. These are but exceptions to the general rule of its highly pernicious effects.

In administering laudanum as a medicine, we find that the greater number of people are easily affected by it, and that, in general, a certain train of well-known consequences follow its administration. These effects are so regular in most cases, that they may be considered

almost universal, and are to be depended upon with some degree of certainty. But instances, as is well known, sometimes occur, wherein the physician is completely deceived. Either the patient can bear a very large dose of the liquid without being sensibly affected by it, or it is so repugnant to his system, that the minutest quantity is followed by the most alarming symptoms. This is attributed to idiosyncracy, or peculiarity of the constitution of the individual, and does not make us alter our opinion as to the properties of the drug. Thus it is with the habitual opium-eaters. A few favoured individuals can indulge in the practice without paying very dearly for their folly, while the greater number become victims to misery and disease.

The effects produced by this substance are the same, whether it be eaten in its crude state, drunk as laudanum, or smoked through a pipe. When first taken in small doses it acts as a stimulant, exciting the action of the heart and arteries, and filling the mind with pleasant and agreeable thoughts. After a few hours this effect goes off, leaving a depression of spirits

fully equal to the previous excitement. Gnomes and demons then take the place of the delightful visions which previously floated across the fancy, and despair is mixed with anguish for the past. To escape from this miserable state, another dose of the drug is taken immediately, when the same sensations are produced. With habit, however, the power of the stimulant diminishes, so that a larger quantity is required at each successive exhibition, until at last the fatal substance will no longer produce its wonted effect, and the deluded mortal is left with all the infirmity of mind and body which it has occasioned.

As opium, when taken internally, has a tendency to suppress all or the greater part of the secretions of the body, the symptoms which usually follow its habitual consumption are these: —At first the digestion is impaired, and this is soon followed by lassitude and a disinclination for all food whatever. In a short time the strength is wasted, and no inducement can rouse the drunkard to active exertion; he is completely absorbed in his own delusive reve-

ries, and cares for nothing but this sensual enjoyment. The complexion then becomes sallow, and the body wastes away. The lower limbs become disproportionably thin and emaciated, and the gums separate, leaving the black and decayed teeth bared in their sockets. The mind at the same time suffers an equal deterioration: the memory and judgment fail, and the triumph of the animal over the intellectual faculties is indicated by a vacant and sottish expression of countenance. This decay of mind and body is speedily followed by premature old age, an almost constant state of trembling delirium, and then, lastly, the neck becomes distorted and the fingers contracted, before the opium-smoker sinks into his untimely grave.

Such are the usual effects which follow indulgence in the use of opium, and it must be evident that they are much more serious than those occasioned by spirituous liquors. The persons who take the latter, moreover, have some slight remissions—some short intervals—even in the worst cases, between each

successive debauch. But with the opium-smoker it is one continued state of excitement, without the slightest intermission.

One of the greatest evils, however, attending the use of the drug in China, is the almost irresistible temptation which it offers to those who have once yielded to its influence. The Chinese have always been considered a very temperate, abstemious race of people, and are well able to withstand the inordinate use of other intoxicating substances. But since opium has been introduced, the infatuation has spread like wildfire, and is now become universally prevalent. Heu Naëtse, a Chinese of high rank, thus describes its effects: "In the Materia Medica of Le She-chin, of the Ming dynasty, it is called *A-poo-yung*. When any one is long habituated to inhaling it, it becomes necessary to resort to it at regular intervals, and the habit of using it being inveterate, is destructive of time, injurious to property, and yet dear to one even as life. Of those who use it to great excess, the breath becomes feeble, the body wasted, the face sallow, the teeth black: the individuals themselves clearly see the evil

effects of it, yet cannot refrain from it. It is indeed indispensably necessary to enact severe prohibitions in order to eradicate so vile a practice."

The class of people who consume opium in China are those of the male sex, chiefly between the ages of twenty and fifty-five, and of all ranks in society. Even the mandarins themselves, besides conniving at its introduction, secretly help to consume it, and thus set a bad example to the people. The soldiers also are in the habit of smoking opium, and by its means are rendered weak and decrepit. At the time when the forces of the southern provinces were ordered to take the field against the Ma-ou-tsze, or independent mountaineers, many hundreds were found utterly unfit for service, from the injury they had sustained by this practice. We cannot wonder, therefore, that the emperor should feel alarmed, when the very basis of his despotic government is thus assailed.

Besides the degeneracy in morals and health among the Chinese, caused by the consumption of opium, many other evils are entailed by the

system of *smuggling* it into the country. The higher authorities complain of the corruption of the mandarins of the southern provinces; the loss of life occasioned by encounters of the natives with foreigners at the station of Lintin; the increase in the number of armed ruffians, who "fly as with wings in their fast-crabs and scrambling dragons," defying the revenue-officers, and often causing bloodshed; and of those natives who, under the pretence of acting for the government, oppress the peaceable Chinese residing near the mouth of the river.

The exportation of sycee silver is also considered a serious misfortune by the government. This bullion consists of battered dollars and some portion of native metal, melted together and cast into ingots of a convenient size. These are usually found, upon examination in England, to contain a portion of gold of which the Chinese are not aware. The sycee silver is usually exchanged for opium, and is sent down from Canton in various ways, being often stowed among the goods of the regular trade.

Advantage is likewise taken of the station of Lintin, to smuggle other goods besides opium, which are subject to a heavy duty. The vessels which bring them anchor outside, and send up their cargoes by the fast-boats, and thus avoid all port customs and charges whatever. The practice of evading the harbour dues, which, as we have already mentioned, are very heavy, has much increased since the year 1825. At that time, there was such a great scarcity of rice in the provinces of Quan-tung and Quang-see, that, in order to encourage its importation in future, an edict was passed, allowing all vessels laden *with rice alone* to enter the harbour without paying the ordinary fees.

Such advantage has been taken since that time of this law, that many ships laden with this grain have been anchored at Lintin, for the purpose of supplying other vessels. Upon the arrival, therefore, of a small ship at the station, her cargo is trans-shipped into one of the receiving vessels, and afterwards sent up the river by fast-boats, or by other ships not fully laden, while she takes in a sufficient quantity of rice to enable her to come within the regulation.

Before the expiration of the charter, no English vessel was allowed to evade the native duties in this manner, as the Company had the control of all shipping under the British flag. Since the opening of the free trade, however, no restriction of any kind is imposed upon the commerce, and the consequence is, that this system of underhand traffic is carried to a great extent. It is expected that, shortly, receiving-vessels for other goods besides opium will be constantly stationed at Lintin, and it is even feared that the whole of the fair trade of China will eventually degenerate into a gigantic system of smuggling.

Such was the state of affairs soon after the expiration of the charter. At that time, the native government was fully aware of the loss to the revenue, and other evils arising from these practices, and the Emperor seemed determined to put a stop to them. Edicts and proclamations were fulminated from Peking, and the local authorities were ordered to suppress the smugglers by every means in their power. The Emperor seemed to be fully aware of the danger, but was unable to find a suffi-

ciently powerful remedy. Very little effect was produced by these apparently active measures, and the smuggling trade has rather increased than diminished since that period.

The cause of this failure is doubtless to be attributed to the corruption of the mandarins, who were unwilling to relinquish the profits which accrued to them, for their connivance at the importation of opium. That the demand for this drug is the main pillar on which the whole of the contraband trade depends for its support, is evinced by the refusal of the natives to take other goods along the coast, in the experimental voyages which were made for that purpose.

Another plan has been suggested within the last year or two, for putting a stop to the evils which result from these illicit proceedings. As it is found that the resources of the empire were not sufficiently powerful to prevent the introduction of opium, it has been proposed to the emperor to legalize the importation, and to impose a tax upon it as formerly. This has led to a most curious inquiry into the matter by the natives, and it is interesting to observe with what calm deliberation the discussion has

been conducted, and the dreadful consequences of opium-smoking deplored by the wise and virtuous statesmen of the land. The foreign residents at Canton were, of course, extremely anxious to know the result of this important deliberation, and have sent over translations of many of the native documents on the subject. A collection of the most interesting of these has been printed at Macao, by Mr. Morrison, and a copy presented to the Asiatic Society of London.

In the course of this investigation, many singular circumstances have come to light, in illustration of the ideas which the natives entertain of foreigners. The councillor, Chao Tsun, who believes that the legalization would be injurious, thus expresses his opinion of the object of the foreigners in introducing the poisonous drug into the empire: "To sum up the matter,—the wide-spreading and baleful influence of opium, when regarded simply as injurious to property, is of inferior importance; but when regarded as hurtful to the people, it demands most anxious consideration; for in the *people* lies the very foundation of the empire. Pro-

perty, it is true, is that on which the subsistence of the people depends. Yet a deficiency of it may be supplied, and an impoverished people improved; whereas it is beyond the power of any artificial means to save a people enervated by luxury.

"In the History of Formosa we find the following passage: 'Opium was first produced in Kaout-sinne, which by some is said to be the same as Kalapa (or Batavia). The natives of this place were at the first sprightly and active, and, being good soldiers, were always successful in battle. But the people called Hung-maou (Red-haired) came thither, and having manufactured opium, seduced some of the natives into the habit of smoking it; from these the mania for it rapidly spread throughout the whole nation; so that in process of time, the natives became feeble and enervated, submitted to the foreign rule, and ultimately were completely subjugated.' Now, the English are of the race of foreigners called Hung-maou. In introducing opium into this country, their purpose has been to weaken and enfeeble the central empire. If not early roused to a sense

of our danger, we shall find ourselves, ere long, on the last step towards ruin."

It appears by the following words of Heu Naëtse, the Vice President of the Sacrificial Court, that serious thoughts had been entertained of prohibiting all foreign trade whatever, and he argues against such a serious step being taken, thus: "It is proposed entirely to cut off the foreign trade, and thus to remove the root, to dam up the source of the evil? The Celestial dynasty would not, indeed, hesitate to relinquish the few millions of duties arising therefrom. But all the nations of the West have had a general market open to their ships for upwards of a thousand years; while the dealers in opium are the English alone. It would be wrong, for the sake of cutting off the English trade, to cut off that of all the other nations. Besides, the hundreds of thousands of people living on the sea-coast depend wholly on trade for their livelihood, and how are they to be disposed of?"

It was a question of the greatest importance to determine, what effect the legalization of the trade would have upon the quantity consumed

by the natives. Some of the mandarins believed that it would be no longer prized when there was no difficulty in obtaining it; while others fancied that the infatuation would spread with redoubled energy, when the sanction of the government was thus given to its use. The majority of the foreigners, I believe, were of the latter opinion, as they considered the present supply much inferior to the demand. Those Chinese who favoured the opening of the trade, suggested the encouragement of the cultivation of the poppy in the provinces, as a means of lessening the demand from abroad; and thus preventing the feared impoverishment of the empire, "from the oozing out of the fine silver of the country." This plan, however, appears to have been entirely disapproved of, as both inefficient, from the space of ground occupied by the plant being greater than the necessities of the people could afford, and the relish which the natives felt for that opium which is prepared in foreign countries.

Many of the arguments brought forward by the Chinese on this occasion were doubtless very futile, although the greater number evinced

considerable acuteness and information. It was certainly expected by the foreign residents in China, that a great change was going to take place in the commerce; but, after all the investigations and discussions, the Emperor has determined to pursue the same policy as heretofore. He has made up his mind to try if he cannot put a stop to the smuggling traffic by using more vigorous efforts. The punishments denounced against offenders are therefore more severe, and the governors of the provinces bordering on the southern coast are ordered to be doubly vigilant in suppressing the illicit traders.

Very little effect has been produced up to the present time by these measures, as the local authorities are as corrupt as ever. By the latest accounts, the smuggling transactions are carried on to as great an extent as heretofore, and the opium is every where received with a great degree of eagerness. This prospect affords pleasure, to those who consider the increase in the smuggling traffic as the only means of counterbalancing the absolute dictates of the despotic sovereign of the Celestial Empire, and that it

will probably tend eventually to dispose him to agree to a more unrestricted commerce.

It *may* be considered necessary to teach an innocent people to prize forbidden luxuries, and to pander to their newly-acquired appetites, in order to gain an ultimate advantage. Some great temptation must doubtless be held out to induce the Chinese to disobey the mandates of the "Son of Heaven." But it appears to me, that every disinterested person must feel grieved at the miserable effects which follow the consumption of this pernicious drug, and be sorry for the mischiefs which necessarily follow in the train of the present system. The same thing appears to be now going forward in China, as formerly among the savage tribes of America, and the track of Europeans, both in the East and the West, is marked by the corruption of both health and morals. Probably, in after times, the deluded Chinese, like the American Indians, will find out their mistake, and will only heap curses on the heads of the foreigners, who have taught them to relish this maddening, intoxicating substance.

In the present state of affairs, it seems hope-

less to expect that any amicable alliance will be formed by His Celestial Majesty with the English nation, as the Chinese consider it principally concerned in the forbidden traffic. He would hardly enter into a more friendly intercourse with those whom he considers plotting with the scum of the people to defy the laws of the land, and corrupting his subjects. An embassy at the present time would probably meet with a worse reception than any that have already been sent to China, and one of the first demands would be that the smuggling system should be immediately relinquished.

The probability of the opening of other ports on the southern coast to our trade, is not, I should imagine, at this time very great, as nothing but opium is received with willingness. The foreign commerce was restricted to Canton for two or three reasons. Its distance from the capital is considered an advantage, as the emperor and his court are thus separated as far as possible from the foreigners, whom they both fear and dislike; the duties arising from the transit of the goods through the canals of the interior are thus increased; and the dreaded

traitorous intercourse of the natives with the Fan-quis is in a great measure prevented.

The increased vigilance which has been lately displayed to counteract the efforts of the Christian missionaries on the coast, also argues unfavourably, in my opinion, for the prospect of a more friendly alliance. We know how this persecution operated in Japan, to the almost total exclusion of commerce. One of the late memorialists to the Chinese Emperor asserts, that all the disturbances which have taken place lately, and the moral deterioration of the people, are to be attributed to two causes:—the habit of opium-smoking, and the increase of religious fanaticism.

It is much to be deplored, that the Chinese governors do not make a distinction between the enthusiasm caused by robbers and bandits for their own purposes, and the disinterested exertions of the propagators of the true faith. At present, they seem determined to exclude equally, and with the same animosity, the introduction of opium, and of novel religious opinions.

CHAPTER XI.

Opposition of Fan-quis—Native descriptions of them—Exclusion of foreign women and children—Attempts at opposition—Stoppage of trade—Foreign females—Why excluded—A Chinese philosopher's defence of women—Respondentia walk—South bank—Canton regatta—Gardens of Fah-tëen——Chow-chow chop—Parsee ingenuity—Process of turning out—Policy of Viceroy—Kia-King's advice—Imperial proclamations—Yearly edicts—Excuses of foreigners—Edict of 1836—Wrathful demonstrations—Departure from Canton.

THE foreign merchants, who reside in the suburbs of the Provincial City, have more than once rendered themselves obnoxious to the local authorities, by their unwillingness to submit to the mandates which are fulminated at all times and seasons. One or two of the principal persons have distinguished themselves so much by this kind of opposition, that the viceroy and hoppo have been put to their

wits-end to know how to deal with them, and have given them titles and by-names not a little amusing. The following will serve as a specimen of the way in which the Fan-quis are described, in the official reports sent up to Peking, for the private perusal of the "Son of Heaven:"

"The resident barbarians dwell separately in the foreign factories. In the Eho (creek) factory is one named Jardine, and who is nicknamed the "*iron-headed old rat*;" also one named Innes. In the Paou-shun factory is one named Dent; also one named Framjee, and one named Merwanjee. In the Fung-tae factory is one named Dadab-hoy. In the Kwang-yuen (American) factory is one named Gordon: in the Ma-ying (Imperial) factory is one named Whitemar.. In the Spanish factory is one named Turner; and besides these, there are, I apprehend, many other such like barbarians."

This is a very favourable specimen of the manner in which these gentlemen are designated, as their names are frequently so curiously converted into Chinese, that there is no possibility of recognising to whom they apply.

The mode of living of the residents at Canton is, of course, very monotonous, from the restricted limits of their quarters, and the very few pleasures which they are able to enjoy. To the honour of the Englishmen, however, be it said, that no one circumstance is felt by them more severely, than their not being allowed to bring their wives and children with them up the river. No foreign woman is permitted to enter the dominions of his Celestial Majesty. This has been the law for a long period of time, and that it may be enforced, it is always enjoined upon the Hong merchants, as one of those regulations for the strict observance of which they are responsible.

Although this ungallant exclusion has been the frequent subject of complaint and petition to the government, the Chinese have never shown the slightest disposition to yield in the least. They seem long ago to have made up their minds on the subject, and will not swerve from their steadfast determination.

It will be recollected, that other means besides those of persuasion have been tried with an equally fruitless result. An experiment was

once made to see whether the Chinese really meant what they said, and whether they would oppose any real obstacles to the residence of European ladies at Canton. This occurrence took place many years back, when the East India Company exercised its power.

The President of the Select Committee at that time residing in China, sorely incensed at the many vexatious oppressions of the native authorities, resolved to try the effect of setting them utterly at defiance, by bringing his wife to Canton. Mrs. B—— was accordingly brought up the river, escorted by a train of ships' boats, each of the sailors being armed as if for combat. Some of the cannon belonging to the Indiaman were also conveyed to the Provincial City at the same time, and were mounted upon the roof of the factories. In truth, the building in which the lady took up her residence was guarded by bodies of seamen, and had all the arrangements necessary to withstand a siege.

The Chinese, however, showed the same determination in this case, as in many others which they considered of importance. No violence was shown, neither was any disposition evinced

to use it, until every other means had failed. The trade was stopped, the servants withdrawn, and the supply of provisions entirely cut off. This plan proved perfectly successful, a retreat was soon considered necessary, and the President's lady was obliged to return to Macao. Thus ended an experiment, which was so unfortunate in its result that it has never been repeated. The whole adventure gave great offence at home, as it caused considerable injury to the commerce. The President having acted in the matter entirely on his own responsibility, and without consulting the Court of Directors in England, his conduct was thought to be so blameable, that he was immediately superseded.

There are, doubtless, many causes which combine to render this exclusion of females a *sine qua non*, in the intercourse which is allowed between the Chinese and "the tribes from the Western Ocean." Besides their wish to render the residence of foreigners temporary and uncomfortable, they evidently have a very wrong opinion of the amiable qualities of the fair sex; and therefore consider perhaps, that they have

enough to do to keep the male barbarians in order, and would find it altogether impracticable to manage the females. It may be, however, a matter of prudence on their part, as they may be fearful of their power to resist the influence of European charms. The Chinese are also a very grave people, and consider *silence* a great virtue.

Whether these conjectures be correct or not, it matters but little to determine; but if the natives really entertain such an opinion of the ladies of *China* as is expressed in the following passage, what must they think of those of the *Fan-quis?* A Chinese writer, quoted by Dr. Milne, treating of the ignorance of Chinese females, and the consequent unamiableness of wives, exhorts husbands not to desist from teaching them, for even "monkeys may be taught to play antics; dogs may be taught to tread a mill; cats may be taught to run round a cylinder; and parrots may be taught to recite verses. Since, then, it is manifest that even birds and beasts may be taught to understand human affairs, how much more so may *young* wives, who, *after all,* are human beings?"

This is a Chinese philosopher's defence of women, and we cannot but admire the gravity and ingenuity with which he advocates the cause.

The merchants, thus left to their own inventions, meet together frequently, and enjoy the pleasures of conviviality in the manner of their own countries. In the cool of the evening, when the sun has set, and the crowds of natives have somewhat dispersed, they usually take their exercise by walking to and fro before the factories, in that part of the square which is called Respondentia Walk. Sometimes they cross the river, and amuse themselves on the south bank, although this is against the regulations, and has formed the subject of frequent edicts from the Governor.

The chief recreation of the younger residents is that of rowing and sailing on the water. In fine weather the beautiful wherries and funnies, which have been before mentioned, are launched on the river, and the Europeans take short excursions up and down, occasionally landing at inviting spots, and enjoying all the luxury of a *fête champêtre*. In the spring season, when the

greater part of the business has been transacted, and there is sufficient leisure for such amusements, regattas and rowing-matches are got up, and conducted with great spirit and emulation. As the boats are made in the Thames, and sent over to China, they are generally very beautiful, and are managed with as much dexterity as those of the London watermen. On the days of racing, the whole of the arrangements are conducted after the English fashion. The boatmen being dressed in fancy clothes, while party-coloured streamers distinguish the several competitors. As a band of music is in attendance, and the whole of the residents collected near the spot, the scene is highly animated, and does not fail to attract the admiration of the natives, who appear to take a considerable interest in the sport.

During the summer season, when the heat of Canton is so oppressive that it becomes absolutely necessary to obtain a change of air, in order to preserve the health, excursions are made to a little village, situated about two miles higher up the river. It is named Fah-tëen; and, although a place of fashionable resort for the Chinese

gentry of the Provincial City, foreigners are allowed to visit it by a great stretch of Imperial kindness. The course of the river is always followed on these occasions, as the Fan-quis are not allowed, neither would it be safe, to proceed thither by land.

The little expedition is a truly delightful one, and a day is spent in visiting the gardens of Fah-tëen with great satisfaction, especially to the newly-arrived. Beyond the city, and when clear of the buildings and the crowds of boats which throng the passage, the river winds about in a beautifully serpentine manner. The country opens gradually, and displays both hill and dale covered with luxuriant vegetation. On every remarkable eminence pagodas are erected, and ghos-houses adorn the banks in every direction. In the midst of the stream, often dividing it into two or three separate channels, are romantic islands, either under the hand of the agriculturist, or covered with trees down to the water's edge.

Nearly the same variety of boats and barges, with chops, junks, and san-pans, are to be seen here as further down. Some of the up-country vessels are of enormous magnitude, and are towed

along the banks by means of ropes pulled by dozens of men. However tempting the appearance of the country, few are foolhardy enough to venture but a very short distance from the banks, as the same animosity towards strangers exists here as lower down, and the adventurer would probably be robbed and bambooed by the natives. After pursuing the course of the winding stream for a little distance, you obtain a view of the village you come to see.

Fah-tëen consists of a number of gardens, neatly arranged on the banks of the river. Originally intended for the visits of the Chinese gentry, they are now considerably modified in accordance with European taste, to suit the wishes of the foreigners. Every enclosure, to which any person may have access by the payment of a trifling sum of money, is arranged somewhat in the style of the tea-gardens in England. The accommodations are in every respect convenient, and the ornaments highly picturesque and delightful. The proprietor of each little plot of ground dwells in a small building facing the river, and when a party of gentlemen arrives, they are ushered into one of the rooms

which extend in ranges on each side of the gardens. These buildings are highly decorated, in the most chaste manner of the Chinese, and are surrounded by trees and shrubs, which cast a delightful shade around. In these cool retreats, the host prepares refreshments in a superior style, and tea and coffee usually finish the repast.

The garden-beds are filled with plants, laid out in rows, or placed in elegant pots, ready for transportation. Many of them display flowers of the most brilliant colours, or fill the air around with grateful odours. There are other points in the garden which render them highly agreeable to the European, suffering under the heat of a burning climate. Many of them have little lakes in the centre of them, through the clear waters of which may be seen the gambols of gold and silver fish; mandarin ducks, birds of a splendid plumage, swim about on the surface, or shelter themselves under the broad leaves of aquatic plants. Around this refreshing stream, small houses are erected, containing every thing required by those who feel inclined to bathe. Beyond, at the further

end of the garden, groves of fruit trees and flowering shrubs are separated from each other by gravel walks, having seats and arbours at regular intervals, so as to form pleasantly-shaded promenades.

Such are the gardens of Fah-tëen, arranged after the English taste, and adorned by Chinese ingenuity. A visit to them is a great relief after spending some time among the crowded and noisy streets of the suburbs of the city. It would be difficult to decide, whether the proprietors of these plots of ground should be called publicans or gardeners, as, in addition to supplying their visitors with refreshments, they usually sell them fruits and bouquets; and it is from this place that the greater number of those beautiful Chinese shrubs are procured, which are so much esteemed in England.

When all the cargo has been sent down to the vessel from Canton, and the whole of the business concluded, the provisions and stores required for the voyage are ordered, and taken to Whampoa with the baggage of the captain. For the conveyance of these articles, a separate cargo-boat is allowed by the authorities, and

as this contains a heterogeneous mixture of goods, it is called in the jargon of Canton, the *chow-chow chop*. The hoppo-mandarins are particularly jealous, lest any silk or other merchandise liable to a duty should be smuggled away among the parcels and boxes, and therefore they are strictly examined before they are allowed to be taken away. This does not prevent, however, some little underhand work being occasionally perpetrated with success. The way in which this "smug pidgeon" is managed is rather ingenious, and is usually practised in the following manner by the Parsees:

The place in which the goods are overhauled, is that paved court in front of Mow-qua's Hong, which was formerly mentioned as being situated to the left extremity of the square before the factories. In this retired corner, separated from the square by a wall, all the bales, parcels, boxes, chests, and baskets, are spread out upon the ground. The Parsees to whom they belong attend in some numbers, and mix with the custom-house officers and hoppo's men. The common order of natives also crowd in through

the gate to gape and stare at the curious wares which are displayed before them.

The principal examiner does not deign to touch the merchandise himself, but walks about between the several parcels, and simply points to every one which he wishes to be opened. He is attended in his devious peregrinations by one or two inferiors or accountants, and a man with a pot of red paint and a brush. When a chest has been opened, scrutinized, and an account of its contents properly taken, the man with the brush comes and puts upon it his mark of approbation. When this has been done, the lid is closed, and in order to prevent its being again opened, two or three of the lower order of custom-house officers mount to the top, and stand thus conspicuous above the surrounding crowd. The man in authority then proceeds onward, and continues his examination in the same manner, so that you soon see three or four little knots of Chinese above the heads of their compatriots and the foreigners.

The Parsees, meanwhile, are not idle. They surround as closely as possible the chests which have been examined, and wait their opportunity.

When the principal hoppo has looked into a few of the packages, and the painter has put his mark, there are no longer any fresh officers to jump upon them. Those, therefore, who first mounted, jump down from the chest, in order to perform the same office for the one last examined, and thus leave the former unprotected. The Parsees immediately supply the vacant places, and if any idle native should attempt to mount with them, they soon make his *footing* so uncomfortable and insecure, that he is glad to change it for *terra firma*.

When the foreigners have thus got the chest to themselves, they soon begin to fill them up with the forbidden goods. They watch their opportunity, and then all jump off together, and after having introduced beneath the lid the parcels which they have ready at hand, they mount again in an instant. This is usually done so adroitly that it is not suspected, and in a short time the native packmen come round to nail and otherwise fasten the packages ready for transportation. They are then carried away by the coolies, and stowed in the chow-chow chop without any further overhauling. The

Chinese are very rarely outwitted, but in this instance they are completely taken in by the equally cool and active Parsees.

By the time these and other like affairs are settled, the greater number of the Indiamen have left the port on their homeward passage. The season of business is over, the spring arrives, and with it the time when all foreigners must leave the Provincial City to take up their temporary residence at Macao.

Then the process of *turning out* commences, which is attended with no little trouble to the native authorities, as the Fan-quis yearly dispute every inch of the ground, which at the end of every year they are obliged to vacate. No point was ever more severely contested with the Chinese than this, and in none have the foreigners proved less successful. The natives make them go, willing or unwilling, and proceed with the operation of expulsion with great forbearance, but with astonishing perseverance.

The line of policy which ought to regulate the conduct of the Viceroys on these and other such occasions, is thus expressed in a memorial

from the councillor Choo Tsun to the present emperor Taou-kwang:

"Under date of the 23d year of Kiä-king (1818), your majesty's benevolent predecessor, surnamed 'The Profound,' directing the governor of Canton to adopt measures to control and restrain the barbarians, addressed him in the following terms:—'The empire, in ruling and restraining the barbarians beyond its boundaries, gives to them always fixed rules and regulations. Upon those who are obedient it lavishes its rich favours; but to the rebellious and disobedient it displays its terrors.

"'Respecting the English trade at Canton, and the anchorage-grounds of their merchant-ships and of their naval convoys, regulations have long since been made. If the people aforesaid will not obey those regulations, and will persist in opposition to the prohibitory enactments, the first step to be taken is, to impress earnestly upon them the plain commands of government, and to display before them alike the favours and the terrors of the empire, in order to eradicate from their minds all their covetous and ambitious schemes. If,

notwithstanding, they dare to continue in violent and outrageous opposition, and persevere to pass over the allotted grounds, forbearance must then cease, and a thundering fire from our cannon must be opened upon them, to make them quake before the terror of our arms.

" 'In short, the principle on which the 'far-travelled strangers are to be cherished,' is this: always, in the first instance, to employ *reason* as the weapon whereby to confine them, and on no account to assume a violent and vehement deportment towards them. But when ultimately it becomes necessary to resort to military force, then, on the other hand, never to employ it in a weak and indecisive manner, lest those towards whom it is exercised should see therein no cause for fear or dread.' How clear and luminous are these admonitions, well fitted to become a rule to all generations!"

This may be considered a very fair specimen, I should imagine, of Chinese wisdom and policy, although the active part of the advice is not always adhered to. How it is acted up to, on such occasions as we are now describing,

will be seen immediately. It may be as well, however, to premise, that the mandates and proclamations are becoming yearly more temperate in their language, and we may attribute this, in a great measure, to the superior manner in which they are translated at the present day.

When the season of business is over, the Emperor sends down an order from Peking, for the viceroy of Canton to order all the foreigners to leave the Chinese dominions as usual. This is immediately obeyed, by the publication of an edict from the governor, lieutenant-governor, and hoppo, of Canton to the same effect; and the Hong merchants are enjoined to see that this mandate is attended to. This produces little effect upon the residents, who send a variety of excuses, while some send word and pretty plainly intimate that they will not move. One merchant sends to say that he will be off by such a date; another begs for an extension of the time, as he has not yet finished his business; while a third says it is impossible for him to quit the place for a month or two, as he has many vessels in the river yet unloaded.

A great deal of this kind of epistolary correspondence takes place between the parties, some parts of which are very amusing, but are too long for insertion. The emperor meanwhile sends to inquire whether the Fan-quis have left the place; and the report of the authorities in return contains all their pleas and excuses for gaining time. Proclamations are then issued from the capital, and edicts from the Provincial City, in more severe and threatening language than the last. The following will serve to illustrate the style of these wordy documents, being parts of the Canton Edict of 1836.

"An order to the Hong Merchants, from Tang, governor of Kwang-tung and Kwang-se, and President of the Board of War: Ke, the lieutenant-governor of Kwang-tung and secondary guardian of the prince: and Wan, Commissioner of Maritime Customs at the port of Canton, and overseer of the Imperial gardens.

* * * *

"We shall, forthwith, send a flying express to the great supreme Emperor, stating the periods fixed for each of the said foreign merchants (to return to their country or quit Can-

ton), after which not the least alteration can be made.

"Let the Hong immediately inform the foreign merchants of the times appointed to them for their departure, and let them not dare to exceed the limits, that they may preserve their bodies in safety. Within three days they must give a bond; no indulgence or delay will be allowed, and as the foreigners leave according to the appointed times, they must severally report their departure. But if when the appointed times arrive, they dare to loiter, it will be clear that the said foreign merchants have a hankering love after smuggling schemes, and minds opposed to the laws; thus we, in managing this affair, will not swerve a hair's breadth from the truth, neither will we show a grain of favour or indulgence; but we will grasp and execute the laws in all their strictness, and punish with equal severity both the Hong and foreign merchants; thus will we vindicate the majesty of the Celestial dynasty. Say not that you have not been forewarned. Tremblingly obey it—take warning by it—a special edict.

"Taou-kwang, 16th year, 10th month, 6th day."

These edicts, however fierce and threatening the language, and some of them are violent enough in all conscience, produce no effect upon the foreigners; who are so little moved by these Chinese demonstrations of wrath, that they look upon them as little better than *moonshine*; so that instead of inquiring of each other what *active measures* will be next resorted to by the governors for the purpose of ejecting them, ask what will be next *proclaimed?* Probably from the difficulty of turning one or two of the principal merchants out from their factories, have originated the nicknames which are applied to them.

The residents are so much accustomed to deal with the local authorities, that they would, without doubt, keep their ground all the year, in spite of the efforts of the mandarins and their edicts, were it not for the representations of the Hong merchants. These scape-goats advise them "more better you go Macao;" and implore them to leave with such earnestness, that they reluctantly take their departure. If they were not to do so, their securities would not only be threatened, but squeezed and bamboozed without mercy.

A retreat being then agreed upon, the chops or passports are procured, and all the little Macao schooners are put in requisition to take the Fan-quis down the river. Many hearty good wishes are exchanged between them and the friendly Hong merchants, and they then sail away from the Provincial City; thus putting an end to all the troubles and anxieties of the mandarins—*until next season.*

CHAPTER XII.

Spring at Macao—Portuguese carnival—Rice Christians—Italians in China—Commissioners at Macao—Theatricals—Departure for Whampoa—Deserted promenade—A midshipman's perplexities—The floating city at night—The Tânka people—City of boats—Foreign curiosity—Interior of a mansion—An evening party—Indifferent reception—The approach of Fan-quis—Chinese banquet—The ladies—Jealousy—Boatmen errant—Fleet of centipedes—Getting under way—The musical shell—Smugglers' superstition.

WHEN the Canton merchants arrive at Macao, the appearance of that place is completely altered. A gay and lively season ensues, and is continued from that time until a return to the Provincial City is allowed. Those who have resided at the place at this part of the year, say that the town is then highly attractive. The Carnival is held by the Portuguese with

more than the usual sumptuousness of Catholic ceremonies; and *rice Christians*, a term which has very properly been applied to those natives, who are converted only during such time as they are living upon the charitable donations of the priests, flock in more than ordinary numbers to the churches. Balls, routs, and masquerades are also given by the gentry, and public concerts are occasionally held.

On one occasion, as I am informed, this little town was honoured with the presence of some eminent vocalists from Europe. This was quite an unexpected pleasure to the good people of Macao, and arose from a most curious circumstance.

A party of Italians had taken their passage on board an Indiaman, in order to proceed to Calcutta, where they expected to reap a rich harvest of rupees by the exercise of their musical talents. When they had arrived in the Indian seas, they encountered adverse gales, and were finally driven by stress of weather through the Straits of Malacca. The vessel was then run up the China seas to Macao, in

order to obtain a refit, and thus to be enabled to complete her passage.

When the poor Italians were landed, half dead, at the Portuguese settlement, so much sympathy was felt for the sufferers' miserable condition, that they were treated with the greatest hospitality, and became sufficiently recovered to give concerts to crowded and patronizing houses. So well were they supported, that they very quickly accumulated a large sum of money, and when they returned to Europe, they had done better at Macao than they could possibly have anticipated even at Calcutta; and they had no reason to grieve at the misfortune, which they at first expected to prove their ruin.

During the residence of the Superintendents of British Trade at Macao, these gaieties were, of course, carried to the greatest height, and lately when Her Majesty's commission was there, before Captain Elliot went up to Canton, English plays were performed by amateurs. As the fame of one of these performances resounded among the foreigners in China at this

time, it will be as well to inform the reader of the names of the actors, who, doubtless, were equally successful both in the male and the female characters.

THE RIVALS.

DRAMATIS PERSONÆ.

Sir Anthony Absolute.....Captain Biden.
Captain Absolute .....Mr. Leslie.
Sir Lucius O'Trigger.....Mr. Dalrymple.
Faulkland .....The Hon. J. R. Drummond.
Bob Acres .....Mr. Pattullo.
Fag .....Mr. Purser.
Coachman .....Captain Wills.
David.....Mr. Rawson.
Mrs. Malaprop.....Mr. Chinnery, the painter.
Lydia Languish.....Mr. Astell.
Julia .....Mr. Compton.
Lucy .....The Hon. J. R. Drummond.

Now that we have accompanied the foreign residents from Canton, and left them to enjoy themselves outside the mouth of the river, it will be as well for us to take our own leave of the Provincial City, and see what is going on in the mean time at Whampoa. A short description of a return to the shipping towards the end of the season will, I trust, serve to convey an

idea of the impressions which are usually made on visitors, when placed in similar circumstances.

The summer season was over—the warm and pleasant air of the autumnal evening was changed for the bleak and moist winds which usually prevail during the north-east monsoon. As the daylight disappeared, therefore, the square before the factories was almost deserted by the residents, whose white linen habiliments were no longer endurable, but were replaced by winter dresses of dark cloth. The landing-places were not thronged as formerly by native idlers, but the foreign boats were left unattended, save by the seamen waiting for their commanders. Some of them were already started, and were squeezing their way outward, among the native craft: others half-filled with boisterous sailors, swearing at the delay of their comrades.

It was very amusing to stand for a few minutes, and watch the proceedings of a youthful officer, who was trying to collect the men under his charge. After many efforts, he, with great difficulty, had collected all but one man, and he therefore cautioned the others to remain

quiet, while he went in search of their missing comrade. In a few minutes he returned, but without the delinquent, and, to his great horror, found that advantage had been taken of his absence for two others to make their escape. Whither they were gone, or where to find them, it was impossible to guess; they were doubtless by this time, as Leigh Hunt says of the pig, "down all manner of streets."

It was getting late, the tide was ebbing fast, and the unfortunate youth looked at the retreating stream in despair. But his duty must be attended to, so off he set again, accompanied by two of the more steady seamen, and was soon far into the depths of Hog Lane. They were successful, for they emerged, shortly afterwards, collaring the first runaway, who was a rascally drunken little fellow without hat or jacket, whom they had dragged out of his secret hiding-place among the Chinese sam-shu shops.

Having deposited the noisy little vagabond in the boat, and put him under the charge of his messmates, away they went again in chase of the other absconders. This time, however, only partial triumph was depicted on the per-

spiring countenance of the youthful commander. One of the runaways was certainly brought back between himself and his assistant, but his other *helpmate* was gone. This man, it appears, had gone round a different way, in order to find his shipmate, and had probably made that his excuse for taking French leave of absence himself. In addition to all this, the young officer found, to his mortification, that the little drunken rascal had broken loose from his companions, and was by that time far away, enjoying all the delights of liberty.

Without waiting to see the issue of this apparently endless occupation, we left the young gentleman still hard at work on the bank, whilst our party stepped on board the boat. The chops and baggage were quickly overhauled by the hoppo-mandarin, and stowed away below our feet, and we then pushed off from the shores of Quan-tung, never perhaps to behold them again. After working our way outwards, in the same manner, and with the same hazard and trouble, that we formerly had in entering, the boat was steered clear of the surrounding obstacles, the oars were brought into

use, and we were then soon making our way down the rapid, ruffled surface, in the very centre of the stream. As the boat passed swiftly along the ebbing current, she had soon cleared the junks and barges opposite the stairs, and was then in the midst of those lines of dwelling-houses which constitute the Floating City. Who could fail then to look round, and take a parting look at this curious and highly attractive place?

The evening had set in, and the thousand stars which glimmered in the blue vault of heaven but partially illumined the surrounding objects, although assisted by the lights which streamed from every vessel on the river. The long ranges of habitations moored in regular order, rendered the avenues between them gloomy and obscure. Down these depths, the eye was occasionally enabled to penetrate, by the glare of lamps and candles displayed at irregular intervals from the windows, or borne slowly along in the bows of a passing san-pan.

The larger buildings, more immediately in the vicinity of the highway, appeared even more gorgeous than during the daytime, and had all

the air of comfort and warmth within. The large windows, many of the boats having three or four in a row, were brilliantly lighted, while variegated lanterns were placed at regular intervals around the bulwarks, and reflected their richly-tinted beams upon the carved fretting of the houses, and deeply stained the waters beneath with blended hues of crimson and of violet. Nought was to be seen of the Provincial City, through the tangled forest of masts and spars of native junks and barges, but the long row of lights which issued from the top windows of the Hongs, and a brighter beam or two which issued from the chandeliers of the British factory.

The Tânka people were not much visible at this hour of the night, it might have been about nine o'clock, but seemed to be busily engaged in their own private habitations. Very few of the native san-pans were moving, although there was still a great stir on board the larger vessels. The hum and confusion of thousands of voices could be heard.

The City of Boats in the Canton river at all times appears highly novel and attractive to the

visitor, but during the first hours of the night, when every boat, barge, and san-pan is lighted up, and the bustle and clamour on board of them are at their height, the passing stranger cannot fail to be more than ordinarily excited by the scene. The greatest curiosity is felt to observe a little closer what is going on, and to enjoy a portion of the gaiety and amusements of the natives. On the present occasion, we were strongly tempted to peep into the windows of some of the larger floating-houses we were passing, and ascertain the occupation of their inmates.

We therefore ran the boat alongside of one of those which appeared to be more highly illuminated than the rest, and from which issued the sound of some of the native instruments of music. The Chinese gave us, however, but a very indifferent reception. Scarcely were the oars laid within board, and we were able, by standing up in our boat, to see that the house was filled with gaily-dressed people, males and females, who were apparently enjoying themselves at an evening party, when our presence was discovered.

The approach of a mortal to the hallowed ground where fairies are holding their midnight gambols, could not produce a greater sensation than did, on this occasion, the visit of Fan-quis among the guests of the Chinaman. They seemed actually to have known us by intuition; —to have *scented* us out, as the giant did the blood of an Englishman. Scarcely did we get a sight of the inside of the apartment, before the festivities suddenly stopped, and in an instant afterwards the windows were closed with shutters, and securely fastened. By the time our eyes had accommodated themselves, and were able to pierce the gloom thus suddenly produced, we found about ten or a dozen natives standing on the edge of their vessel. Not being able to speak a word of English, they were using menacing gestures and uttering uncouth sounds, giving us plainly to understand that there would be a rupture if we did not instantly quit. One or two of them at the same time were getting ready some long bamboos with spear-ends, which were lying near at hand. Rather annoyed at this uncivil treatment, we pushed off, contenting ourselves with expressing the

opinion, that the inmates of the mansion who were so inhospitable were *after no good.*

Rowing on a little way farther, we came to a very handsome house on the opposite side of the street, when the boat was placed in a similar manner as before, beneath the lattices. Here we met with no interruption, but were able to gape and stare as long as we chose, although we received no polite invitation to enter. The windows were opened at the top, so that by standing up in the boat, the whole of the interior of the apartment could be viewed!

In this vessel an entertainment was being given, and we had the pleasure of looking on whilst the company were eating their supper. The guests were sitting round a long table, while servants supplied them with whatever was required. Some of the ladies were seated opposite to us, and appeared very good-looking. Their dresses were handsome, and their hair very neatly tied up and intertwined with flowers, somewhat in a similar manner to the plan adopted by the Portuguese damsels in these parts. Plenty of good cheer was on the table,

and the chop-sticks were in full operation. Some little conversation was going forward, but the greater part of the company, especially the females, were grave and silent.

The intrusive spectators of this banquet were not a little surprised at the indifference manifested at their presence, especially after the uncourteous reception they had lately met with. Although the Fan-quis were seen by every one in the room, and some of the menials came and looked at them from the windows, not the slightest notice was taken. One old gentleman, however, we fancied to be a little jealous at our looking at a young girl who was near him. Whether it was his wife or daughter we could not ascertain, but he got up from the table and walked away with her out of the room, and we did not see either of them afterwards.

This was evidently a very genteel assemblage, as we judged by their politeness to each other, and courtesy at our inquisitiveness. We should have had no objection to have spent an hour or two in their company; but notwithstanding all our efforts, not the slightest sign

was evinced of a wish for a more intimate acquaintance, and we therefore reluctantly took our leave.

Steering our way through the devious passages between the vessels, and avoiding, as much as possible, every proximity to the junks, lest the boat should be upset by their cables, we were soon in a wider channel, and had left the Floating City behind us. A good look-out was then kept ahead for the fishing-stakes, after passing which, the broad, clear stream was before us, and the sail being hoisted to a fair breeze sent us rapidly down the river.

No danger attends these nightly excursions to Whampoa, nor is there any greater liability to accidents than usually attends travelling on water in an open boat. The greater number of the natives are asleep, and those who are abroad in their chops and san-pans, have either no inclination, or are afraid, to molest the Fan-quis. The way has been mistaken occasionally, however, by those who were unaccustomed to the locality. Instead of pursuing the main stream, they have followed one of the tributaries which branch off in some number on the left. These

unfortunate wights have kept rowing on all night, expecting every minute to reach the shipping, and have found themselves in the morning, after all their labour, down the river as far as the Second Bar. This mistake is easily avoided, by keeping as close as possible to the right bank all the way.

Borne down rapidly with wind and tide in our favour, the pagodas, ghos-houses, and other distinguishing objects, were successively passed, and we then approached the place where the smuggling-boats are usually collected. There they were, arranged side by side in the stream, to the number of about thirty-five or forty. Not the slightest sound was heard on board of them as we passed alongside, so that we supposed the illicit traders to be fast asleep. But we were mistaken. Scarcely had we got a few boats' length beyond the place before they were all in motion, and such an uproar was raised, that we could not imagine what was the matter. It appeared as if they were quarrelling together, and were going to settle the dispute by an appeal to arms.

Upon going back, in order to see the

issue of the fray, it was discovered that this hubbub and noise were occasioned, by all the vessels being got under way at the same time. Every man on board was hard at work, so that very quickly every oar was splashed into the water, and the creaking vessel slowly proceeding. By the time they were fairly off, a cannon was heard in the distance resounding upon the water, and the instant afterwards, the soft and pleasing notes of the musical conch-shell, blown some short way lower down the stream.

These were signals for the advance of "the fast crabs and scrambling dragons," to the appointed rendezvous. As they accordingly made their way through the water, we could not help thinking it curious that they should go through the same superstitious ceremonies at the commencement of this lawless expedition, as if their designs had been of the most honest nature. Baskets of crackers were fired, and flaming papers flung over the stern, as if these observances were essential to their success.

After following the smug-boats a little way down the river, and observing them creep in

a very stealthy manner into a small creek on the left and there take up their station, we proceeded on our way, and soon came in sight of the vessels at Whampoa.

CHAPTER XIII.

Measuring the ships—Fear of cannon—Dislike of foreign boats—Acsertaining the tonnage—The repast—Collecting wine-bottles—Youthful swimmers—Compradores' bill of fare—Vegetables—Fruits—Mandarin oranges—Excursions on the river—French Island—The foreigners' cemetery—A visit to the tombs—Botanising expeditions—Curious prediction—Funeral expenses at Whampoa—Burial of the medical officer of an Indiaman.

After the whole cargo has been delivered, and the last chop or cargo-boat has left for the Provincial City, a long interval generally elapses before the teas come down from the upper country. During this period, very little or no employment can be found for the sailors on board the Indiamen, and the ships appear, in general, as quiet as if they were untenanted.

The decks are cleared, the vessel is painted inside and out, and awnings spread fore and aft. In this clean and neat order they are ready to receive the visit of the Hoppo, for the purpose of being *measured*.

This ceremony, for it is nothing more, is performed for the purpose of ascertaining the size and burden of the vessel, that the port customs may be duly imposed. The grandee whom we have seen in the British factory in Canton, does not come down to Whampoa himself to superintend the measuring, but deputes others for the occasion, who usually go on board five or six vessels on the same day. As the Deputy Hoppos are men of some importance, they are received by the officers with due ceremony, and preparations are made for their entertainment. Formerly they used to be saluted with a round of artillery, but in consequence of a gun having burst on one of these occasions, and killed a Chinaman, the practice has been discontinued ever since. At the present day, cheering is adopted in its place, as the Chinese fear European cannon so much, that they would probably misinterpret the honour

On the day the intended visit is to take place, the decks are nicely cleared, the officers and sailors put on their best apparel, and the cuddy table is spread with a handsome repast. About noon the dignitary makes his approach, seated in a superb barge, being attended by one or two others equally magnificent, and three or four mandarin-boats. As the procession nears the ship, the captain's gig is manned and sent out to bring the Hoppo on board. This is a compliment which is never accepted; for it is a singular circumstance, that you never can persuade a Chinaman to enter the boat of a foreigner. The reason for this refusal cannot be ascertained, but the natives certainly have a great aversion to this way of travelling.

As the dignitary comes on board he is received by the officers, and cheered by the sailors, who mount the rigging for that purpose. The vessel looks, as may be imagined, very gay at this time, with the native barges alongside, and the deck covered with Chinese in their richly embroidered dresses. The measurement of the ship is very quickly completed, and it will readily be perceived that the process is far

too summary to obtain any degree of accuracy. The way in which the tonnage of the vessel is ascertained by the Chinese, is by measuring the distance between the fore and mizen masts, multiplying this by the breadth of the vessel between the gangways, and dividing the product by ten.

When this business is completed, the visitors are invited into the refreshment-room. The Hoppo, being the most important personage, sits at the table at the first by himself, but usually declines tasting any thing. When he has retired, however, and gone in his barge to the next ship, many of the inferiors remain behind, and seem to enjoy the hospitality of the Fan-quis. Probably an unprejudiced spectator would see in the manners of these natives, an exact resemblance to those of the Europeans who dine at the tables of the Chinese. Prejudice prevents them from eating freely, but they yet cannot resist tasting the curious dishes set before them. The habitual gravity of the natives is relaxed on these occasions, so that there are doubtless the same jokes and witticisms passing round the board. They seem in

excellent humour, however, and leave the ship after repeated salaams and chinchinnings.

"Time flies," says the Chinese adage, "like a fleet horse seen through a crevice." This may be true in many occurrences of life, but it certainly would be the last observation to be made by a prisoner in his dungeon, or China-man in the pillory. It hangs heavily enough on the hands of those who reside on board the vessels at Whampoa, during the months of in-activity preceding the arrival of the teas. On this account every little circumstance, which would otherwise be considered trivial and be-neath notice, engages the attention.

Even the little boys, who come about to col-lect wine-bottles, receive a share of listless attention, and serve to amuse for the moment. These children are about five or six years of age, and are brought by their fathers in small san-pans to the shipping. As the boat floats down the stream, the little urchins stand up on the deck as naked as when they were born, and swinging their arms backwards and for-wards in the air, cry out as fast as they possibly can utter the words, "Giv my one bottle jump

overboard." This sentence is repeated over and over again so quickly, and by all the youngsters at once in their different keys, that it is rarely that a stranger can make out a word that is said, but supposes it to be a sentence of Chinese.

The call, however, is seldom made in vain, for if there are any empty wine-bottles on board, they are thrown over, one by one, into the stream, as far as possible from the san-pan. No sooner does the bottle touch the water, than the children plunge into the river, and swim after it in fine style, vying with each other to gain the prize. The Chinaman in the mean time sits in his boat, and seems not in the least alarmed for the safety of his children. The little ones need no assistance, but swim with great vigour back to the san-pan, and after placing the bottle on the deck, scramble up the side in a minute, and stand dripping and shining in the sun, shaking their arms and pigtails, and vociferating as before. The sailors take great delight in giving them employment, while the youngsters themselves seem to enjoy the sport, which must be the source of considerable profit

to their parents, as glass bottles are much valued by the Chinese.

Since a caterer is provided for the foreigners by the government, it may be asked what kind of fare does the compradore provide for the cuddy table? The beef is not very good, and mutton is not to be procured. Fowls and pork are in great plenty and very cheap. The ducks are very excellent and equally plentiful, but have not until lately been much eaten by the foreigners, on account of their taking a prejudice against them. The tame geese are not much valued, but now and then a "fly goose" is served up, and is considered excellent. The fish caught in the river are scarce, and are not much esteemed.

It is in the vegetables, however, that the Chinese purveyors particularly excel. The natives are such excellent gardeners, that there is always an abundant supply of this kind of food. Yams and sweet potatoes are the standard dishes, but a great variety of greens and salads are also sent on board. The number of fruits is almost interminable, as many of them are unknown in Europe, save to the botanist. Most of those

which are eaten in the west are indigenous to China, but few of them arrive at the same perfection. Some of the Chinese fruits are, however, very excellent, such as the plantains and li-chee, which are almost always fit for the table. Two or three kinds of oranges are grown in the neighbourhood of Whampoa, one of which is called the mandarin orange. This name was probably given to it on account of the little trouble it requires for preparing it for eating; for as soon as a portion of the rind is loosened, the whole of it strips off in a moment. It is not, however, of so fine a flavour, or so full of juice as the other variety.

Among the amusements resorted to for the purpose of making the time pass pleasantly, boat-racing may be mentioned. In the time of "The Company" these sports were carried on with much spirit, and various other plans adopted for exercising the seamen. But latterly, almost every recreation of this kind is discontinued, and accordingly the Reach is comparatively dull and quiet, and promises to be much more so, when the larger ships which carry bands of music have all passed into "the

country service." The most pleasing occupation for the idlers at Whampoa is to make little excursions up and down the river, and landing at inviting spots, to spread out a temporary table under the shade of some tree, and enjoy the prospect around.

One of the favourite places of resort for these little pleasure-parties, is French Island. This spot of ground has been before mentioned, and is situated at the top of the Reach, surrounded by the different branches of the Tigris, and separated from Danes Island by the French River. The back part is low and flat, cropped like the surrounding country with paddy and sugar-cane, interspersed with rural cottages and fruit-trees. Very few of the foreigners penetrate into this champaign district, as there is very little to attract attention, and a ramble there might probably be attended with danger, as the fields are completely hidden from the shipping.

That portion of the islet which faces the American vessels, opposite to Whampoa village, is usually resorted to, and a more beautiful or romantic spot of earth can scarcely be imagined.

The general appearance from the water leads you to suppose that it is equally clothed with luxuriant vegetation; but on a nearer inspection, it is found to be far otherwise. The surface is very unequal. The smooth projections of the solid rock here and there form the eminences, and are hollowed and cut in different parts for the convenience of the native pedestrian.

In other places the ground is rough and uneven, with numerous paths running in various directions, naturally edged with shrubs mixed with wild flowers. Spots of green sward are not wanting on the patches of level land, and trees of some size luxuriate in the rich mould which forms the sloping banks of the acclivities. This portion of the island is left almost in the state in which it was formed by nature, one or two small shaded spots only being cultivated. These are neatly arranged as gardens, and kept in beautiful order. Trees loaded with fruit are planted about, and although exposed to the depredations of every visitor, are yet well respected.

The principal ornaments of French Island,

however, are the tombs of both natives and foreigners; for it must be observed that the place is little better than a handsome cemetery. It is the churchyard of the superior orders of the Fan-quis who die in the neighbourhood, and of many of those who formerly resided at Canton. Some of the tombstones are arranged together side by side, or on platforms around the base of the hillocks. In addition to these, which are accumulated together, almost every pretty nook or shaded corner discloses the tribute of respect or affection paid to some of the departed.

The first time I visited this interesting spot, was in company with a friend, who went to search out among the tombstones, the resting-place of a shipmate whom he had deposited in French Island many years before. As we scrambled up the steep sides of the rocky ground, every tablet was examined, and the characters, as much as possible, deciphered. Some were covered with lichen and mosses, the letters effaced, and the stone crumbling into ruin. Other inscriptions were fresh and distinct enough, but in languages which we

did not understand. The one we sought was at length discovered, and my companion performed the only service in his power to the memory of his friend, by clearing away the weeds which were encroaching upon the limits of the grave, and, like Old Mortality, touching up with his pocket-knife the nearly obliterated record. The same mournful duty would be mine, if I were ever to visit the spot again.

When the beauty of the place was once discovered, I used frequently to ramble about there, sometimes to collect specimens of the wild flowers, which grew in great abundance and variety, and at others to catch the curious insects among the plants, or to chase the splendid butterflies which fluttered across the garden-grounds. In these amusing occupations I was usually accompanied by a young friend, who was then in the bloom of health, but is now numbered with the dead. A rather singular circumstance occurred respecting his death, which deserves to be mentioned.

The poor fellow was in the habit of frequently walking on French Island, and was much attached to the spot, as he considered it highly

picturesque. One day, as he was rambling about there with an acquaintance, he made the remark, that he thought the place so delightful, that it was his wish that whenever he died he might be buried there. The singularity of the circumstance is, that he at the same time intimated to his companion, his intention to speak to his relations who were in China at the time, to request them to make a bargain with the natives for a piece of ground for that purpose. This he wished to be done immediately, as he said it might be obtained very cheap now that he was alive and well, but that the Chinese always charged very high for the grave, when they knew that a person was dead, and therefore *must* be buried. The reader has probably guessed the sequel. In a very short time the poor fellow was seized with remittent fever, which quickly degenerated into typhus, and a few days after the above conversation his wish was accomplished. He was buried in the very same spot which he had himself chosen.

The ground on French, as well as on Danes Island, is the property of private individuals among the Chinese, who charge for every grave

which is made there. When any one of the foreigners dies, application is made to the owner of the land, who agrees to permit the interment for a certain sum of money. The natives dig the grave, and afterwards when the corpse has been interred, they place over the spot the tombstone and whatever ornament is mentioned in the agreement. Funerals are not so very cheaply performed in this distant part of the world as might be expected, as the fees paid to the proprietor of the land for these services usually amount to one hundred and sixty dollars, or about forty pounds sterling. This is the usual charge when the honours paid to the dead are but decent and respectable, but of course a greater expense is incurred when handsome monuments or tablets are erected.

It may be interesting to know the way in which a funeral ceremony is conducted among the foreigners in China; I shall therefore briefly describe one which I witnessed at Whampoa. It will be impossible, however, to convey an adequate idea of the river scene during the time the procession was moving, as I consider it one

of the most beautiful and magnificent that I have ever beheld.

The medical officer on board one of the largest of the Indiamen died of a fever, and as he was much respected, a considerable sensation was excited throughout the fleet. The funeral was to take place on the next day, and notice was sent round to each of the ships, that the body would be conveyed to French Island at a certain hour, in order to inform those who might wish to join the procession.

The day, as is usual at Whampoa at that time of the year, was delightfully calm and clear; and the sun shone with splendour on the afternoon when the ceremony was performed. All the national ensigns were flying on board the vessels in the Reach, but were lowered half-mast from the peak, in token of respect for the dead. At the appointed hour, the coffin, wrapped in a red English flag, was lowered over the side of the Indiaman into a boat, while at the same time the ship's bell was tolled in a slow and solemn manner. The officers followed in the cutter and gig, and after them the boats belonging to other vessels, in succession.

By the time this assemblage had drawn in towards the shore of Danes Island, no more than a dozen boats could be counted in the train. These came from the ships lower down in the Reach than that to which the deceased belonged. As they moved slowly on, however, towards the place of destination, one after another successively fell in from every vessel which was passed, until at length fifty or sixty were collected.

Then it was that the procession assumed an appearance of grandeur and beauty. The flotilla was arranged in double and sometimes treble file, occupying a great extent of the surface of the water. The English boats, some with four, others with six oars each, and manned with sailors dressed in a neat and uniform manner, were mixed with the large barges belonging to "country" ships. These were filled with Indian lascars, decked out in their white robes and pink turbans, and were propelled through the water by sixteen or eighteen oars to each. The principal ornaments, however, of this assemblage were the flags, fastened half-mast high to a pole at the head of every bark. The Union

Jacks, handsome at any time, looked remarkably beautiful on this occasion. Some of them were small enough to enable the light puffs of air which came from the land to display their white and scarlet colours completely, while others, being long and heavy, hung down in graceful folds, or covered the heads of the seamen in the bows.

Thus the flotilla proceeded, following the windings of the bank, and raising the water, by the number of oars at work at the same time, into billows of some magnitude, which spent themselves upon the adjoining shore. The general appearance of the mass of boats resembled a double wedge, as it swelled out very much towards the centre and dwindled away at the extremities. Regularity in the order of the procession was observed as much as possible, but a little stoppage would be occasioned now and then by the boats running foul of each other, or some unfortunate barge getting ashore. These little accidents would, perhaps, produce a gap or two in the line of march, but it would be immediately filled by other boats which were then joining.

As the procession moved slowly along, the bells of the vessels abreast of it were heard to toll, while the natives on the banks rested from their labour, and evinced considerable interest in the scene. When the foremost boats had reached the landing-place on French Island, the coffin was taken out, and borne a few yards inward, until the arrival of the friends of the deceased. In a short time the whole of them had landed, leaving the barges under the care of one or two seamen. The corpse was then taken up on the shoulders of half a dozen sailors, and carried up a steep bank, which wound round the face of a hill, being followed by a thronged train of gentlemen.

The grave was then approached, the short but solemn service read, and finally the body consigned to the tomb, and covered with its mother-earth. Many natives of the lower orders were on the island, and although they kept at a little distance from the figures, their curiosity to see what was going forward was evidently restrained by respect. The assembled multitude quickly separated when the ceremony was concluded, the boats were manned and

shoved into deep water, and as no order was observed in returning to the shipping, they were soon seen dispersed over the surface of the water, making the sunbeams sparkle from their wetted oars.

CHAPTER XIV.

The native tombs—Sepulchral monument on Danes Island—English vanity—Remnants of oblations—Visiting the tombs of ancestors enjoined by law—Punishment for neglect—Period of T'sing-ming—Appeasing the shades of the dead—Funeral banquet—The Heir in his old age—Motives for charity—Burial of paupers—The island of bones—The pauper's tombstone—Infanticide—The living and the dead child—Rarity of child-murder—Affection of Chinese mothers.

THE Chinese themselves evince far more taste than the foreigners in the sepulchral monuments which they erect for the dead. Some of those which are to be seen on Danes and French islands are of very handsome construction, but are probably much inferior to others in the interior. The tombs of opulent or influential individuals are generally built with

great magnificence, and the chisel of the sculptor is employed in ornamenting them with colossal figures of animals. Indeed the best specimens of Chinese skill in architectural device, are to be found in those romantic corners of the hills which are chosen as the repositories of the dead. The cypress, fir, and willow are planted around the spot, while sweet-smelling herbs and trailing evergreens are cultivated in the vicinity by the dutiful children of the departed.

The handsomest of the native tombs, which an ordinary visitor to China has an opportunity of examining, is situated on Danes Island, in the side of a hill facing the river. A portion of the declivity is hollowed out so as to form a small platform or resting-place, and the perpendicular face of the earth is supported by a square of handsome masonry. At the bottom of this, a small oblong tablet of slate is let in a few inches, containing the inscription in native characters. In front is a circular court paved with blocks of granite, laid in a very neat and regular manner. In the centre of this court rises a hemispherical mass of white rock. The

whole is girt about by a well-built wall, about four feet high, formed of blocks of the same kind of stone, which joins the perpendicular part behind, and leaves but a small passage between its extremities in front for the entrance to the sanctified domain.

Most of the strangers pay a visit to this handsome structure, and so substantial do they consider the masonry, that they seem to rely in some measure upon its imperishable materials, to perpetuate their own memories. The dome is deeply engraved all over with European characters, and even the walls share a portion of the disfigurement. It is needless to mention that the names are almost all English. There are many other tombs of the natives in the vicinity, consisting of an oblong court paved with stones laid diamond fashion, and the essential tablet.

The stranger cannot fail to be much struck with the neat and handsome appearance of the sepulchres, and the clean and orderly manner in which they are kept. In walking about in their vicinity, he will frequently turn up, from among the grass, portions of tin-foil and scraps of half-

burnt, varnished paper. These are remnants, which record the dutiful conduct of the children and other relations of those who lie beneath, and cannot be viewed without a certain degree of respect. At the time I rambled about Danes Island, I observed that there were a few weeds springing up within the hallowed precincts of the largest tomb, and I could only account for it by considering that the spring season was then distant, or that the family to whom the vault belonged had become extinct, and there was not one left to perform the sacred rites.

It is the duty of every Chinaman to pay frequent visits to the tombs of his ancestors, and to clear away the weeds and rubbish which may be there collected. This reverence for the dead was doubtless instituted, for the purpose of inculcating on the minds of the young men the practice of virtue: as this mainly consists, according to the Chinese moralists, in paying honour and respect to their parents, both when alive and dead. A strict observance of these duties is considered one of the surest signs of virtue in a Chinese, whilst the neglect or failure in them is thought to be characteristic of the

profligate. The fulfilment of these rites, however, is not left entirely to the option of the individual; as the laws are very severe with regard to them, and a person is liable to punishment by the mandarins if he fails to visit the tombs of his ancestors.

Great care is taken in choosing the spot where the vault is to be constructed. Priests and astrologers are consulted with reference to the locality, and the gods of the wind and water propitiated. Ever afterwards it is the duty and pleasure of the posterity of the deceased to keep the monuments in repair, and to offer upon them the customary oblations. The principal time for these observances is in the spring-season, about the commencement of April, which is called by the Chinese the period of T'sing-ming.

At this time, all the people flock out from the towns and villages, and crown the tops of the neighbouring hills where the tombs are usually situated. There the ceremonies are performed. The poorer people can only afford to clear the graves from weeds and dirt, to pour out a small quantity of wine, and to burn a few pieces of

tin-foil or ghos-paper. The wealthy erect a handsome tent in the vicinity, and after uttering certain sentences to appease the shades of the dead, spread out a sumptuous banquet of cakes, hot wine, and hams, and when no shade appears to consume the repast, it is eaten to their honour by the parties assembled.

So strong is the wish of the well-inclined natives to enjoy this posthumous respect, that it is the cause of many virtues and charitable actions, which probably might not otherwise be performed. The following is the answer of Lew-tsung-sheu, in "The Heir in his Old Age," to his wife, when dissuading him from distributing his money in alms to the poor:—"Know you not, that those whom I relieve will offer incense to me, and treat me as they do their ancestors? Say you, that because I am in the eve of my days, it will be useless!—When I am dead inter my body on the brow of some unfrequented hill; and plant the fir and the cypress thickly around.—Then, if you fear that posterity will not know it, write my history plainly on my tomb. Those who happen to pass will look

upon it with sorrow, and exclaim, 'This is he who distributed money at Kae-yuen temple!'"

Among the countless multitudes of natives who cover the land of China, it may readily be supposed that there are thousands of people in a state of such abject misery and destitution, that they have not the means of burying their deceased relations with any kind of pomp, or erecting to their memory a tablet or a monument. I know not with certainty, whether it be the practice in the interior to place the body of every deceased Chinaman, even of the lowest condition, beneath the surface of the earth:—but it is evident that along the course of the Canton River this ceremony is frequently dispensed with; and that there are many miserable human beings, who do not leave behind them a friend to place beneath the sod their inanimate remains.

These deceased paupers are merely wrapped in a piece of coarse matting, and dragged among some bushes. It has occurred to me, that this way of burial may be part of the custom of the Tân-kea, who live upon the river, and whose manners, although obscurely known, differ in

many respects from those of the Chinese on the land. The spot of ground appropriated for this purpose is not generally known to the foreigners, but merely to a few of the medical men among them. My information of the locality was derived from our compradore, whom I had frequently asked to procure me a Chinese skull. To grant this request would have been utterly repugnant to all his notions of propriety; he at last told me that he could not possibly have any thing to do with it himself, but he would direct me to the place where one might be procured.

I was in the habit at that time of amusing myself on the river in a small san-pan, which I had hired by the month of our purveyor. In this little cockle-shell I could manage to make my way tolerably well through the water, by means of a spade-paddle, managed in the Chinese fashion, or by spreading the small mat sail to the breeze. Excursions could be made to favourite nooks and corners along the banks, or visits paid to friends at the other end of the Reach. When at any distance from the shipping, or getting accidentally amidst the natives,

you may be certain that fine fun was made of the Fan-qui, and his awkward attempts to get quickly beyond the sound of their yells and hootings.

In this san-pan I used occasionally to pay a visit to the burying-ground of the destitute. It was a small, flat island-patch at the side of the river, opposite to the large Indiamen at the bottom of the Reach. The greater part of it was covered with thick and tangled bushes, from the centre of which rose a large limestone rock, partially covered with ivy and mosses. This distinguishing object was visible at some distance, and on account of its situation, I think it might be appropriately called "The Pauper's Tombstone."

On landing on this piece of ground, well-worn paths led around the natural shrubbery, and the thickets were pierced in various directions, by passages which generally failed in affording a thoroughfare. The matted coverings of the dead were visible throughout the spot, but these were the only indications of a cemetery, save the whitened bones strewed about the bank. As I looked at one of the by-gone who had but

very recently been brought to the place, I could not but think that he rested as well there as in the finest of the Imperial sepulchres. It is true he was exposed to wind and air, but no beast of prey could approach the spot, neither were there any signs of the visits of crows or vultures. The tangled bushes formed his leafy canopy, and decorated his resting-place with garlands of flowers, and ripened their fruits and seeds over his head, as if to pay a natural homage to his manes.

Among the bleaching bones covering the earth, could be distinguished those which had formerly belonged to both old and young, to male and female. The minute size of many of them, also, plainly evinced that they were the remains of infants of the most tender age. We should hope that the greater number of these were deposited on the island, when the innocent owners were unconscious of existence; but candour obliges me to narrate an anecdote, which proves in a forcible manner, that on this little islet are occasionally deposited the bodies of the *living* as well as of the *dead.*

One fine afternoon, during the time I was at

Whampoa, the medical officer of one of the large English vessels went on shore at a part of the island near the limestone rock, in order to examine this lonely region of the departed. After walking about some time with his friends among the bushes, he was on his way back to his boat, when he chanced to deviate a little from the usual track. On turning the corner of a projecting portion of the "Pauper's Tomb-stone," he suddenly came upon a small open space, entirely encircled by densely interwoven thickets.

The surface of the ground was entirely covered with human bones, bleaching in the sun, and a corpse or two was lying there wrapped up in its matted shroud. A little heap in the centre of the enclosure attracted the attention of the foreigner, when he had made his way through the obstructing briers. Judge of his surprise, when on approaching it, he found it to consist of *two infants* placed by the side of each other. One was lying stiff and motionless on the earth, cold and inanimate; the other was alive, but almost exhausted. Its feeble breath was scarcely able to give utterance to a low and plaintive

moan, whilst its hands were stretched out from its side, and appeared to be grappling among the whitened bones as if to find a morsel of food.

Who could look on this scene, without being deeply affected? the living and the dead child—the helpless victims of a crime so generally abhorred. Deserted by their parents and left to perish in this lonely spot. The heart of the Englishman warmed within him; and he resolved that since the legitimate protectors of the innocent babes had proved so unnatural as to desert their offspring, he would take the survivor under his care, and bear it away to his own country. The little innocent pleaded more strongly for itself than the most polished orator, for it smiled in the face of its benefactor. Need it be said that the dead child was interred, and the living one immediately conveyed on board the Indiaman, where every care and attention was paid to it. A native woman was instantly engaged to nurse it, proper clothing supplied, and hopes were entertained that its strength might be recovered. But it refused all nourishment. It had been too long exposed and deserted. The child was soon numbered

among the victims of infanticide. It pined away, died, and was conveyed back again to the islet, where it now lies interred by the side of its twin-sister.

Such cases as these are, I am persuaded, of very rare occurrence in the neighbourhood of Canton, however frequent they may be in the interior. There is little doubt, that the accounts of the number of children murdered by their parents are very much exaggerated. It seems difficult to conceive, indeed, how the Chinese government can allow such enormities to be practised at all. The crime is not mentioned in the Leu Lee, so that it appears to be neither encouraged nor reprobated. It is practised alone among the most indigent of the people, and then only in times of the greatest extremity.

Any person who visits China may convince himself, that want of affection is not often the cause of infanticide. There is as much feeling shown by mothers towards their children in China, as in any other nation. In fact, it is a very pleasing sight to see even the poor Tân-ka people, sitting in their boats on the river, and nursing their infants. They seem quite delighted with

their little playthings, and press them to their bosoms with all the energy of true love. Even the married wash-girls frequently hold up their "chiloes" to you, expecting you to be as much delighted with them as they are themselves; and when a native female comes to see an officer whom she has known before, she never fails to bring her youngsters with her, if she has been married during his absence.

CHAPTER XV.

The river Hoang-ho—Unmanageable subject—Embankments — Temples to Lun-Wang — The story of the Water-lily of Ying-lee.

THE mighty Hoang-ho, it is well known, is one of the largest rivers in the world. Made yellow by the mud which it carries along with it in its course, it runs for hundreds of miles through the country of China, and waters some of its fairest and most fertile provinces. This stream, however, although one of the greatest causes of the richness and fertility of the soil through which it flows, is yet the constant source of anxiety to the governors, and of expense and labour to the people, of the Celestial Empire.

The Yellow River is the most unmanageable of all the subjects of the Emperor. It defies the restraining power of the "Son of Heaven." Winding its way onwards to the sea through a flat and level country, its waves are generally kept within bounds during the fine seasons of spring and summer. At other times of the year, especially during the rainy season, its waters are swelled by the streams which rush down from the mountains, so as frequently to create the greatest alarm lest the banks should be overflowed. These misfortunes have frequently happened, and produced the most disastrous consequences. The adjacent plains have been completely inundated, and extensive destruction of both life and property has ensued.

To guard against these accidents as much as possible, the Chinese have always shown the greatest industry and perseverance. No expense or labour has been spared. Honours have been lavished upon those who have devised successful plans for curbing the impetuous current, and a considerable part of the yearly revenues of the country is expended in

keeping these bulwarks in repair. The banks of the stream are raised considerably by human labour, and an infinity of dikes and intrenchments are to be seen from one end of the river to the other.

The history of China teaches us how abortive those human efforts have but too frequently proved, to withstand the surges of the Hoang-ho. We have no occasion to refer to these traditions, for there are numerous monuments existing on the spot, which prove how unsuccessful and uncertain are these artificial bulwarks. Along the banks of the stream, great numbers of pagodas and temples are erected by the natives, for the purpose of propitiating the spirits who are supposed to preside over the waters. In some of them the River God is worshipped, while in others, Lun-wang or the Dragon King is exhorted by prayers and sacrifices to forbear exhibiting his wrath.

There is an affecting little story connected with the Yellow River, which I consider so illustrative of Chinese feelings, that I shall endeavour to narrate it as I heard it. It is called—

THE WATER-LILY OF YING-LEE

At the point of junction of the Hoang-ho with one of its principal tributaries is situated the little village of Ying-lee, which gives a name to the Hëen district for some miles in its vicinity. As you trace the northern bank of the river for about a league from this point towards the sea, a large temple may be observed, which is placed upon a slight elevation about a stone's cast from the water. At the commencement of the present century, this building did not exist, but it marks the very centre of a small plot of ground, which was then occupied by one of the subjects of our narrative.

So long had this piece of land remained in the possession of the family of King-si, that it conferred upon its owners a kind of hereditary dignity, and a rank among the peasantry in the neighbourhood, which its size might not otherwise have warranted. 'Tis true the estate was very small, but then it was highly favoured by nature, and was cultivated and improved in every possible manner by the taste and industry of its inhabitants. It was altogether a delightful

spot. A small but neat cottage was built on the plain, and was scarcely to be seen at any distance, on account of the luxuriant grove of plaintains and orange-trees in which it was imbosomed. The little elevated mound of earth on which the Ghos-house now stands, was then crowned with a clump of trees, and on the most inland side were the simple but well-kept tombs of the family.

With the exception of this hillock, no other elevation could be seen for a considerable distance, but the flat, level plain was laid out in patches of corn and millet, or variegated with orchards and gardens. The amazing fertility of the soil was doubtless occasioned by the inundations of the river in former years, when the mud deposited by the waters had served to manure the land.

Towards the close of the summer of the twentieth year of Kiä-king, or 1815, King-si was a happy man. He was himself endowed with an amiable temper and disposition, and enjoyed the blessing of a virtuous wife. This lady, to whom he had been married about a twelvemonth, was named Loo-soong, and was

the orphan daughter of a very respectable gentleman belonging to a distant province. Kingsi was content with his lot, as his estate yielded him a comfortable maintenance; and as he was devotedly attached to Loo-soong, he looked forward with no small pleasure to the time when he should become a father. Why should words be wasted in describing these things of such ordinary occurrence? It is sufficient to say that a worthy and happy family at that time lived at the cottage of Ying-lee.

Time, however, rolled on, and with it the seasons of the year. The summer passed away in glorious sunshine, the autumn yielded its fruit and harvests of ripened grain. The rainy season set in. Streams and currents emptied themselves by thousands into the Hoang-ho, as they met it in their course across the country. Brooks and rapids from the mountains poured down into the plains and were equally collected. The gigantic Yellow River rolled along with more than ordinary rapidity; its waters were swollen, and rendered unusually turbid, and but few of the native craft ventured out on its foaming billows.

The season was unusually severe. The oldest natives recollected none other like it, and they shook their heads in doubtful anticipation. Great reliance was, however, placed in the works erected along the shores. The government officers had been down to inspect the embankments, and had reported an opinion of their security. Papers had been lighted to Lun-wang, and sacrifices of fruits and flowers offered to the Spirits of the Yellow tide. Every precaution which hope or fear could suggest had been taken, and the inoffensive country-folks, therefore, slept in peace if not in safety.

On the fifteenth day of the moon, the waters had not at all abated, and by the time the little family were preparing to retire for the night, the rain poured down with increased impetuosity. King-si, after looking to his household affairs, and seeing that the domestics had retired to rest in the lower part of the house, went upstairs to his chamber, and casting a hurried glance through the casement at the rolling torrent of the swollen rivet, laid himself on his couch. In a few minutes the whole of the inmates of this peaceful establishment were buried in

slumber. How uncertain is human happiness! Many of them never saw daylight again, while the others were awaked to misery and despair.

It was about an hour after midnight, when King-si was roused from his pallet by hearing cries of distress, which appeared to proceed from both men and animals. After awakening Loo-soong, he rushed to the window to ascertain the cause of the disturbance. Having reached the balcony, he could see through the gloom the misfortune that had overtaken him. The banks of the Yellow River had given way, and the waters were rushing down in torrents into the plain. The roaring of the cataract was mixed with the screams and cries of drowning people, and the lowing of the buffaloes. Bonfires were already lighted on the distant hills, and the alarm was communicated by the firing of cannon and the blast of the sea-shell. The river had burst its boundaries, and was already deluging the country.

To fly was the only chance of safety. Loo-soong uttered no useless cry of terror, but instantly accompanied her husband towards the staircase. They had scarcely descended

two steps, before their feet were in the water, touching against something which retreated beneath the surface. It was the lifeless body of Che-ang, their old and faithful servant. Finding the retreat thus cut off, the unfortunate couple went back to their chamber, but quickly found that their stay there would be impossible, as the water was rapidly filling it. To mount to the roof was the work of an instant, and they stood there without protection from the pelting rain, and dreading every instant that the tottering building would give way and plunge them into eternity.

How difficult it is to compress into few words that which might fill a volume! Suffice it to say, they perished not in this manner. As daylight appeared, a little san-pan approached. It was paddled by a surviving neighbour, who, in the midst of his own misery, had not forgotten his former benefactor. They were rescued from their perilous situation, and borne to that small mount which contained the vaults of the family.

As the morning advanced, the sky cleared up, the rain ceased, and the sun shone forth with splendour. But this promise of fine

weather was not hailed as heretofore with joy and gladness. The mischief had been done. King-si stood upon the island mount, and looked around at the desolation brought upon his peaceful home. The whole country for miles in extent was buried under water, and not a spot of dry ground was to be seen except that on which he was standing. He was a ruined man. Portions of his wooden dwelling were floating past him; trees uprooted were borne along by the current, and here and there could be noticed the carcasses of swine and buffaloes. The property was entirely destroyed, and the owner left utterly destitute.

Casting a hurried glance at the wreck of his property, King-si, who was a fine young man of spirit and determination, regretted it little, but inwardly thanked Providence for sparing his beloved wife. With the assistance of his friend, a sheltered spot of earth was chosen, the boughs of the shrubs were made into a leafy arbour, and the garments which could be spared were dried, and spread beneath it for a couch.

On this miserable pallet poor Loo-soong was laid, sick and exhausted. The fatigue and suf-

fering she had undergone produced a change. On this morning of misery she was delivered of a female infant. Attended by her affectionate husband, and the friendly countryman, all her little wants were supplied as far as possible, so that the mother and child soon promised fair to do well. King-si forgot his troubles, for the time, when he looked in the face of his first-born, and named the babe As-sai. On account of her having been born on the islet spot of earth surrounded by the flood, his little daughter afterwards, by general consent, received the additional title of "The Water-lily."

Time produced changes as usual. On the day succeeding the birth of As-sai, the family at Ying-lee were taken by a government barge from their mount of refuge, and conveyed to a village situated in the province of Honan, on the other side of the Hoang-ho. There they were left to provide for themselves, among a people to whom they were entire strangers. King-si was completely destitute, but determined to wrestle stoutly with the world to obtain a subsistence for his wife and child. Hope was strong in him, and he looked forward in his adversity to

the prospect of better days, when the waters of the river should have retired. He cheerfully set to work, and soon erected a small hut at the eastern end of the village, by the side of the granary of Sun-wa. In this wretched bamboo hovel, the former affluent couple resided, and managed to support themselves by their manual labour. The husband obtained, after much trouble, a slavish employment in a neighbouring pottery, and brought home his wages of rice to share with his wife. Loo-soong also, was soon able to lend a helping hand, and by collecting firewood, earned a few tchen or eatables from her now scarcely less impoverished neighbours.

The tale of misery however must be told. The winter season set in, and, as the ground was rendered hard by the frost, the countrymen from the surrounding district flocked in numbers to seek employment at the village. King-si, although honest and indefatigable, was considered an alien, and therefore in this time of scarcity his labour was given into other hands. What was to be done? One scheme after another was found ineffectual, and squalid misery and despair were visible in the features

of the unhappy couple, and the infant wasted away in the arms of its mother. Not a human being could or would assist them, and starvation stared them in the face.

At this period, when it appeared that death would very speedily put an end to their sufferings, the wretched Loo-soong listened to the advice of some poor women in the village. They told her how usual it was, in these cases, for women to expose their children, and thus get rid of the burden of their support. The poor creature pressed her child to her bosom, and felt that she could not part with it for such a reason. But, as the little As-sai now appeared sick and declining, the mother at length deemed that its end was at hand: she could not bear to witness the death of that to which she had so lately given birth, and therefore determined to place it where she might not see its final struggle for existence.

With these feelings, Loo-soong left the hovel one afternoon as twilight approached, and took her infant in her arms. She did not communicate her intention to her husband, but walked with hasty paces to a spot at a little distance

from the cottages, which was devoted to the burial of the poor. To wrap the child in her only spare garment, to lay it on the ground by the stump of a felled tree, and to place by its side a few morsels of silvered paper, was the work of an instant,—but the parting with it afterwards was the labour of an hour. Frequently would she return after moving back a few paces, and give it one more look; but at last she tore herself away and hurried back to her home.

The absence of Loo-soong had not been discovered. Her husband was as when she left him, seated in a corner of the apartment, with his haggard countenance resting on his arms, and his eyes fixed on vacancy. She placed herself by his side and tried to compose herself to sleep. But the feelings of the mother came over her. She was distracted with anguish and remorse. She *felt* she had acted wrongly, and that she had *deserted* her darling first-born. The poor creature could not rest, but half started from her seat each instant, as if to snatch her child from the jaws of death. These painful sensations continuing to increase, Loo-soong at length was so strongly agitated by her an-

guish that it almost amounted to phrensy. She tore the hair from her head, and uttered ejaculatory expressions of her woe.

Her husband was roused from his torpor by these violent actions, but in vain inquired the cause. He asked also for the child, but she answered him not a word. She was completely absorbed in her misery. The frantic mother could then bear it no longer. She threw open the door and rushed forth into the darkness of the night. King-si followed, but could obtain no reply to his calls and entreaties, and not knowing in which direction she proceeded, he lost sight of her completely.

The night was gloomy and miserable. The sky was loaded with heavy clouds, which floated in thick masses across the moon, obscuring at those times the brightness of the heavens. The air was bitterly cold, and a hoar frost covered the surface of the ground. What a night was this for an unprotected, unsheltered infant! Loo-soong thought thus, and therefore hurried with quick steps through the gloom. She made direct for the place where she had deposited the child, and her heart fluttered with pleasure

at the hope of pressing it once more to her bosom. Half an hour had scarcely elapsed since she left it, and she therefore fondly expected that its life was yet spared. She would bear it back again to her cottage, and if it must die, it should be in its mother's arms.

With these feelings rushing tumultuously through her mind, Loo-soong quickened her pace as she approached the burial-ground. She ran instinctively to the spot where she well knew she had placed the little As-sai. The stump of the tree, the ghos-papers were there, but her infant was—gone! The poor woman threw herself upon the ground, and groaned with anguish.

At this moment, the thick clouds which had previously covered the face of the moon no longer obstructed the light. Loo-soong searched the place around for her child, but without success. Turning at last towards the river, she saw in the distance two men moving swiftly away, one of whom she perceived was conveying something in his arms. It must be her infant. They had stolen her darling child. The frantic mother had no thought for herself. She rushed

after the robbers, and bespoke their attention by the most piteous shrieks and entreaties.

The men at first quickened their pace when they heard her cries, but when they had ascertained that they proceeded only from a solitary woman, they slackened their speed, apparently for the purpose of allowing themselves to be overtaken. As the wretched creature approached, she again renewed her entreaties. "Give me my child, my only darling! Give me back my child!" What heart could fail to be touched with the tones in which these words were uttered? The strangers seemed to be moved with compassion. They held up to her sight the burden which they carried, and the poor afflicted Loo-soong beheld her babe. She sprung forward to take it in her arms, and the next instant found herself a *prisoner*.

She was in the power of the lawless ruffians, but they found great difficulty in holding her, as her transports were like those of a maniac to gain possession of her infant. At last, to keep her quiet, the villains yielded it up to her, and she was that instant made happy. The babe was living. She pressed the child to her breast,

and gave utterance to her joy in a copious flood of tears. The cause for excitement was over, Loo-soong felt sick and languid, she held the child with fervour in her arms, and then sank into a swoon.

When the wife of King-si had recovered from her trance, she found herself lying on a mat in the hold of a junk, and surrounded by numerous women and children. The place was close and obscure, and a noisome vapour filled the air. Sobbings of the older people and wailings of the young were heard on every side, and above the head, the stamping of feet and the coarse cries of native sailors, setting the sails for sea. Her fate then was no longer undetermined. She recollected that she had been kidnapped, and the horrid truth now flashed across her mind, that she was on her way to be sold into slavery. She had heard that such outrages as these were occasionally perpetrated along the course of the great rivers, but she knew how useless it would be to attempt to escape from her destiny. The only comfort she felt in her affliction was derived from her satisfaction at having her child by her side.

She could not look upon its death with the usual indifference of her countrywomen, but considered her present misery an atonement for her former conduct.

It is unnecessary to mention the different feelings which came over Loo-soong, as she found the ship leaving behind it the banks of the Yellow River. No more should she see her beloved husband, or pay her duty to the shades of her parents. The tombs of her ancestors would be neglected, and every thing dear and holy was separated from her for ever. During the time the junk was passing down the waters of the Hoang-ho, the captives were not allowed to come upon deck, lest any of the mandarins should have a suspicion of the kind of cargo with which the vessel was freighted. Food, however, was abundantly supplied to them, and the hatches were taken off occasionally to purify the air below. When fairly out at sea, they were brought upon deck, so that the fresh air aided to restore in some measure the health of the prisoners.

After a few days' sail, the land of Formosa was discovered ahead, the junk was run into a

port situated on the northern coast, and the slaves landed at the town of Nan-sache. On the following day, they were sold to the settlers. Loo-soong and her child were bought by a Chinese emigrant for fifty taël of silver, and immediately conveyed to his residence. Their new master, whose name was Fun-wa, was a man about forty years of age, and had a large plantation situated on the sea-coast about twelve miles west of the city. Thither the mother and child were conducted, and it was in this place that they were expected to pass their lives in hopeless slavery.

It is unnecessary to relate all the particulars of their captivity. Subject to the caprice of their owner, the duties imposed upon them were often severe and irksome, but the locality was healthy, and they were well supplied with food and raiment.

About two years after their residence at Tai-ouan, Fun-wa bought of a slave-dealer who had just arrived, a child of four years of age. This little fellow had been sold by his parents on the coast of Fuh-keen, to the master of the junk for four dollars, just before the return of

the festivities of the new year. The boy, too young to know his unfortunate destiny, was placed under the care of Loo-soong, until he should be old enough to work in the farm. Yeang in a short time looked up to her as his mother, and she soon felt for him the same affection as if he had really been her son.

Who cannot anticipate the natural result of these concurrent circumstances? The two children thus brought up together became companions and playmates. When they were old enough to work, they shared their toil and hardships together, and were as brother and sister to each other. In the course of a few years, As-sai grew up into a fine, handsome girl. By the time she was twelve years of age, her beauty and sweet disposition formed the subject of conversation among the neighbours in the settlement. It was even alleged that the youthful slave was not to be equalled by any other girl on the island. The name of "The Water-lily" was now generally applied, and she was considered as pure and spotless as the flower. Rich tresses of jet-black hair hung down by the side of her neck, and her sparkling eyes beamed

with life and intelligence, as her light and graceful figure moved across the fields.

Her mother alone did not partake in the general satisfaction. Loo-soong did not behold the opening charms of her daughter without anxiety and dread. Proud, indeed, she felt at possessing such a child, but this feeling was mixed with apprehension for the consequences. She rightly judged, that whilst a slave, the loveliness of the "Water-lily" was a cause of sorrow rather than of gratulation. As Loo-soong had formerly received an excellent education, and was of a superior rank in the society of her own province, she now longed with greater eagerness to make her escape, that she might preserve the honour of her family unstained.

Until an opportunity for making the trial should arrive, she watched her daughter's footsteps with the most jealous care. An equally zealous but more effectual guardian, however, for the girl, was found in Yeang, who was now grown up into a fine young man. He secretly watched her every movement, and acted the part of an elder brother. There was but little occasion for all these precautions to be taken until the

fourteenth year after their arrival in the island. The "Water-lily" was still more lovely than before, and was fast approaching the verge of womanhood. A circumstance then occurred, which threatened at first to involve them all in ruin, but proved eventually the cause of their liberation.

One afternoon, As-sai was engaged in the occupation of dressing and watering some pots of stunted trees, which were placed around an aviary of avardevats. The garden in which these were situated was at the distance of a quarter of a mile from the house, and hidden from it by the orchard. While thus employed, the son of her master suddenly made his appearance, and after some little conversation, attempted to take advantage of her lonely situation. This man had for some time past excited the suspicion of her mother, but had watched this opportunity when he knew she was engaged in the house. The distressed girl made the most violent efforts to free herself from the villain, but what could her feeble strength avail against the power of a ruffian?

Poor As-sai was nearly overpowered, and was

on the point of becoming the victim of violence, when her screams brought Yeang to her assistance. This youth, who was at work in the fields, quickly unloosed the baskets from the ends of the bamboo which he was carrying, and ran with it to the spot. When he saw the danger his beloved A's-sai was in, his fury became ungovernable, and he thrust the spear of the bamboo into the man, and instantly afterwards prostrated him to the ground by striking him several blows on the head.

When the girl had recovered herself from her confusion in some degree, she found Yeang leaning on his staff in the attitude of despair. The body of his young master was lying senseless on the earth, and the blood was running in streams from his wounds. He believed he had killed him, and therefore, well knew what would follow. So great a crime as this in a *slave* would be instantly punished, not only with his own death, but with that also of his foster-mother and sister. His spirit, however, rose with his misfortunes. Rousing himself from his stupor, the youth from that moment became a man.

Taking As-sai by the hand, he hurried her by the most unfrequented paths to the house, and instantly informed Loo-soong of all that had happened. What was to be done? To fly offered the chance hope of safety, but it appeared like madness to make the attempt. Despair, however, prompted the captives to risk every thing in their present danger. When once resolved, the arrangements were quickly completed.

As soon as the sun had set, they stole from the building separately, each carrying a portion of provisions. Meeting on the sea-shore, the adventurers ran along the beach to a small fishing-station about half a mile distant. Waiting concealed there until they had ascertained that no one was on the watch, Yeang and his companions went on board the largest of the sea-boats and then cut the cable. As soon as the vessel had drifted some way with the tide, the sails were hoisted, and they then set fairly out to sea. Some little obscurity necessarily attends this part of the narrative, as the minor details appear to have been considered unworthy of remembrance. The south-west monsoon was blowing at the time and therefore

would have carried them directly on their course, without the aid of pilot or of compass. It is impossible to ascertain these minutiæ, and perhaps, they would be considered uninteresting if discovered.

It was about ten o'clock on a fine summer's morning, of the ninth year of the Emperor Taou-Kwang, or as we say, of the year 1830, that the little bark containing the liberated captives, approached the shores of Fuh-këen. The whole coast was alive with Chinese craft of all sizes and occupations. No notice was therefore taken of the strangers, until, from a want of knowledge of the shore, Yeang accidentally ran the boat aground at some distance from the low and sandy beach. The natives then came to their assistance, and upon being made acquainted with their wretched and destitute condition, showed the greatest kindness and hospitality.

They were taken on shore, and invited to the house of a shipwright about the distance of two lee inland. Thither the whole neighbourhood flocked to see them, and the greatest commiseration was shown for their sufferings.

The beauty of As-sai particularly attracted attention, so that a deep interest was excited in her behalf.

On the second morning after their arrival at their native country, their fears were greatly excited, by the appearance of several officers of police who came to take them into custody. Tidings of their landing had just reached the Che-foo of the district, and he therefore gave orders for them to be apprehended. They were to be examined at the Central Criminal Court before the Gou-cha-tsze, on a suspicion of having returned from emigration.

On their way to the town of Ho-tang-fou, they were accompanied by a crowd of natives, who took an interest in their sufferings. The hall of justice was also surrounded by people of every class, who anxiously awaited the result of the examination.

When introduced into the court, the three prisoners were made to kneel as usual before their judge, and after being accused of having broken the laws of the land by emigrating from their country, were desired to give an account of themselves. The Gou-cha-tsze

happened to be an aged man, of a worthy, benevolent disposition, and was attended by many of his sze friends, and the magistrates of the neighbouring foo and chow districts. No reply being obtained to the questions of the officers, the grand judge, pitying the inexperience of the prisoners, encouraged them to tell their story by the most persuasive kindness of manner.

Yeang and As-sai hung down their heads and were silent, as it would have been disrespectful for them to have spoken before their senior. Loo-soong, therefore, related to the mandarins the narrative of her sufferings, in a strain of touching simplicity, and finished by relating the kindness she had received from the simple natives on the coast. Her story was told in such an artless, pathetic style, that it carried conviction with it, and every one present felt the truth of her statements. Many were deeply affected and could not refrain from tears. The young couple were then asked to attest the facts, and when they held up their heads for the purpose, a murmur of surprise and admiration ran through the assembly.

The victory was complete. A joyous shout without the walls announced the satisfaction of the people at the issue of the trial.

The prisoners were then set at liberty, but the worthy judge was unwilling to part with them so quickly. His feelings had been too strongly worked upon, for him to allow them to leave the court without showing them some mark of his esteem. Having seated Loo-soong in a chair by the side of his friends, the good man asked her what were her prospects, and whether she would have any objection to remain in his province, as he would provide handsomely for herself and her daughter. The poor woman could only thank him for his kindness, by attempting to kowtow at his feet, but respectfully begged to decline his offer. Upon being urged for her reason, she said she wished to make her way to her native province, to find out if possible her beloved husband, but above all to pay her duty at the tombs of his departed parents. The Gou-cha-tsze was highly pleased with this answer, and determined to forward so pious and amiable an undertaking.

He then turned to As-sai, and told her that

he would find her a husband among his friends, who should be both rich and handsome. At this the beautiful girl hung down her head on her bosom, and answered not a word; but upon being urged for a reply, she let fall a shower of tears, and at length sobbed aloud. Yeang also at this time became deathly pale, and involuntary gasped for breath. Who could fail to interpret these emotions? The old gentleman said no more, but dismissed the assembly. As they left the court the gentry successively approached the liberated captives, and offered them expressions of their kindness and esteem.

Their short sojourn in the town was spent amidst festivity and joy. On the day when the little party set forward towards the banks of the Yellow River, they received the blessings and good wishes of the friendly inhabitants, many of whom accompanied them a lee or two on their way. The book of fate had been examined, and the augury was highly favourable. The worthy judge, upon learning from Loo-soong the situation of her husband's ruined property, had procured for her proper passports, so as to render her progress to it as easy as

possible. In order to defray the expenses by the way, and to purchase a small plot of ground as near the tombs of her family as possible, a subscription had been entered into by the gentry, and to this the judge had largely contributed. Presents of all kinds had likewise been given to them by the poorer people, and each seemed to vie with the other in showing their good feelings towards them.

The journey of the little party through the provinces was now rapid and pleasing. The tide of fortune had turned in their favour. They were no longer the children of adversity. Passing from one village to another, they were received every where with kindness and distinction, as the fame of their holy errand preceded them. As Loo-soong neared the Hoang-ho, all her early recollections came strong upon her, and she hastened forward with redoubled speed. Embarking on the water of the Yellow River near its termination, the stream was followed towards its source.

When the boat arrived at the village on the southern bank where the husband and wife had parted, Loo-soong went on shore and anxiously

inquired of the countrymen for King-si. Many of them did not even recollect the name, but she found one or two of the older inhabitants who had a faint recollection of such a person, but they knew not what had become of him. He had not been seen for many years. The affectionate creature then searched the precincts of the village, but there was no trace left of her miserable hovel. Having burnt a few pieces of paper on the spot, Loo-soong then took her daughter with her and stood by the stump of an old tree; she said not a word, but clasped the girl in her arms and burst into tears.

Hurrying from the scenes of her former misery, Loo-soong again went on board the barge, and directed the boatmen to push it across the river. When arrived at the opposite bank, every natural object was familiar to her, but what a change had taken place since she was here last! Instead of finding the country inundated with water, as she had expected, it was now a delightful champaign, and the eye rested with pleasure upon a vast extent of highly cultivated vegetation. Golden fields of corn and paddy were spread beneath the eye,

and villages and rural cottages could be distinguished.

The well-remembered estate of King-si was like a terrestrial paradise. Never had she beheld a spot of earth which possessed so many attractions. Formerly, in the days of her prosperity, she recollected that it was lovely, but now it was magnificent. It had then been the residence of an humble individual, it now seemed fit for a prince. On the site of the old dwelling-house stood a handsome pavilion, built after the true Chinese taste, decorated with galleries and pilasters, and ornamented with antique painting and gilding. In front of this building was a square plot of green sward, in the centre of which an oblong lake had been artificially made. Over the limpid water an elegant bridge was thrown, and on its surface a tribe of gaily-plumaged birds were sporting in the sun. Around the lake, pots of blooming flowers were arranged, and farther back the space was enclosed by a grove of orange-trees, and the shrub which produces the li-tchee.

As the travellers stood upon the high bank

at the edge of the river, their prospect was very extensive, and they could see that beyond the mansion, a large piece of ground was enclosed. Here the skill of the native gardener had been exerted, to combine in this one small spot, the most curious and picturesque objects in nature. Hills and valleys had been artificially constructed, and rocks in rugged outline stood in bold relief upon the mimic plains. Water was not wanting, but it ran in streamlets from the mountains, or was collected in deep pools, studded with wooded islets. Gardens and shaded walks were also interspersed, while little pagodas, terraces, and bowers crowned or adorned the most romantic spots. What more could be wanting, to complete the *beau idéal* of Chinese luxury?

When Loo-soong had examined these objects successively, she turned towards the mount, and told her daughter that it was on that spot she was born. It was no longer a plain little hillock, covered with stunted shrubs. The handsome temple of Lung-wang was now erected on its summit, and the sides were spotted with white masses of marble and of granite, cut into sepul-

chral monuments and tombs. "Children," said Loo-soong, turning to her young companions, "we have now arrived at the termination of our journey. Let us first go and pay our duty to the shades of my husband's ancestors who repose yonder, and then with the silver we have brought with us, we shall be able to purchase a small cottage in the vicinity, and pass the remainder of our lives in peace."

When the little party had walked to the foot of the mount, Loo-soong was surprised to find, that a great improvement had taken place since the time of her misfortunes. The family cemetery was decorated with funereal trees, and the old and humble tablets replaced by curiously-constructed masonry, adorned with sculptured animals. The inscriptions were, however, the same, but were carved in beautiful characters, and the whole place appeared to have been kept in the most perfect order.

Loo-soong, wondering who could have done all this, proceeded with her oblations. The wine was poured out, the gilded papers and matches lighted, and the manes of the dead appeased by the repetition of appropriate blessings.

When these sacred offices had been performed, Loo-soong stepped a few paces aside, to examine a beautiful monument almost hidden by evergreens, which appeared to have been very recently erected. A man in a white mourning dress was seated before it on the turf, with his head bent down on his arm, so that his countenance was completely hidden by the folds of drapery. Quietly and silently approaching the spot, the widowed woman looked at the tablet, and judge of her surprise when she found her own name inscribed upon it. It was a tablet erected to her memory! Uttering a faint cry, she roused the mourner from his melancholy contemplation. He turned his head, and in an instant a loud scream was heard, and Loo-soong was in the arms of her husband! Alarmed by the noise, Yeang and As-sai were immediately made partakers of the joy, and the servants shortly afterwards arrived to conduct their master and his newly-recovered treasures to the adjoining mansion.

A few words will suffice to acquaint the reader with the adventures of King-si, and the rise and

progress of his prosperity. When he rushed from the hovel, on the opposite bank, in search of Loo-soong, his despair increased in proportion to his want of success; and he at length resolved to abandon the village altogether. Chance directed him to the water's edge, farther up the stream, and he there found employment and a scanty means of subsistence. In the ensuing spring he crossed to the opposite bank, for the purpose of visiting the tombs of his forefathers. He found that the waters had subsided, but his own little fruitful estate was left as a part of an extensive morass.

Industry and perseverance he knew would overcome every obstacle, and he therefore determined to try what effect could be produced by his individual exertions. We need not follow him step by step in his labour. It is enough to say that he succeeded. Portion after portion was successively drained and cultivated, and in the course of years he had redeemed the whole of his patrimony from the waters. The ground was abundantly fertile, so that all his efforts were repaid ten fold. From the fear of a

second inundation, his naturally strong mind was employed in inventing means to fortify the banks of the river. He devised a plan which he submitted to the attention of government. It perfectly succeeded, and was extensively adopted. In reward for his ingenuity, and the beneficial effects of his system, King-si was endowed with the rank of the Blue Button, and the office of Inspector of the Yellow River bestowed upon him. In commemoration of this event, a handsome temple was erected on the mount opposite his dwelling, and the inscription for the altarpiece to the Dragon King was penned by the Emperor himself.

Wealth now flowed in abundantly. His domains were extended and embellished with princely magnificence. But the owner was melancholy and unhappy. He could not forget that he was a lone and widowed man, neither had he a son to visit his tombs after his decease. He had worn some time a mourning robe, and had lately erected a tablet to the memory of his beloved wife.

Need it be mentioned, that he hailed her return with becoming thankfulness? The pa-

vilion of King-si resounded with festivity and joy, and shortly afterwards the neighbouring gentry were collected, to celebrate the marriage of Yeang with the "Water-lily of Ying-lee."

CHAPTER XVI.

The cold season—The winter cap—Chinese etiquette—Thatch tippets—The steevidores—Arrival of the teas—The first chop—Smuggling the silk—Settling accounts—The cumshaws—The final chin-chinning—The grand chop—Liberality of sentiment—The Chinese skull—Phrenological distinctions—Classification of men—The Mongolian variety—National peculiarities—Colour of skin—Want of beard—Tartar regulation—Scanty integuments—Tightness of eyelids—Expression of countenance—Changes produced by external causes—Small feet—Departure from type—The dark races of mankind—Civilization of Chinese—Intellect—Morality—Want of courage—Chinese art of war—Ill-made weapons—Lower classes—Necessity of a treaty of commerce.

At the change of the monsoon, when the wind, instead of coming from the sultry quarter of the south-west, pours down upon the river from over the mountains and paddy-land in the opposite direction, the winter season sets in. In a short time the air becomes cold and bleak, and slight frosts are perceptible towards even-

ing. Then the dresses of the Chinese are changed, and warmer garments substituted for the loose sleeves and trousers of blue or red nankeen. Instead of the large umbrella-hat of bamboo or the more closely-fitting skullcap, a thick warm covering made of cloth, is used for the head. It is very similar to a double night-cap turned up round the edges, and when put on in a proper manner is not at all unbecoming.

During the time the seasons are changing—and every one may be supposed to be the best judge for himself whether it is hot or cold—you do not find the people attired according to their fancies with thick or thin coverings. All the Chinese are dressed alike, according to their rank. These things are regulated by law, so that every native must wait with patience until his superiors think proper to change their dresses. This is a ceremony of some little importance, and is performed by no less important a personage than the viceroy himself. When this grandee has "assumed the winter cap," immediately afterwards the external appearance of the people in the province is changed; and the cold weather

dresses are worn, until it pleases the Tsung-tuh again to alter the fashion, by putting on his summer habiliments. The strictness with which these minute rules of etiquette are enforced and observed, illustrate in a forcible manner the state of social order in which the Chinese are kept; but at the same time evinces a degree of slavish subordination to which few other people would submit.

During the rainy season, there is an article of apparel to be seen on the river, which is very peculiar. It is a tippet, in form very similar to those made of handsome furs used by ladies in England; but instead of these costly skins of animals, the tippet of the Chinese consists of long straws neatly arranged like a portion of the thatch of a cottage. These homely-looking garments are worn by Chin-tchew and other of the native sailors, and serve well to shoot off the rain, which at that time comes down in torrents.

Those who are residing on board the vessels at Whampoa at this season, anxiously expect the cargoes to be sent down, in order that they may start again to sea on the homeward voyage.

Every preparation is therefore made to receive the teas when they come. The ballast is taken in, and the hold put in order, that the stowage may be conducted with as little loss of room as possible. The arrangement of these matters is an affair of great importance, and especially the most eligible method of forming the *level* or flat at the bottom of the hold. Of late, the employment of natives, in levelling for, and stowing the teas, is very much practised. These workmen are called *Steevidores*, and are usually very active and intelligent people. Great confidence is reposed in them, as it is found that they understand their business completely, and pack the tea-chests in a masterly manner.

When the first chop of tea arrives alongside a ship, the joyful event is announced by the cheers of the sailors. Then the process of loading commences. Down come the clerks and linguists as before. There is a domestic, a clerk, and a police-runner from the Hoppo, a court-going-man from the security merchants, and an accountant and interpreter from the ship's linguist. These men spread out their tables and teapots on the poop as

before, and take tally of the cargo as it is brought on board. The chops are then unloaded, those containing black teas consisting of about six hundred chests, while those which bring down the green kind contain from fifty to five hundred. They are then passed down the hatchways and successively stowed away; the crevices between them being filled up with smaller articles. The dunnage usually brought at the present time to England consists chiefly of cassia, or that species of bamboo called *partridge canes*, which are used in this country for umbrellas.

When the whole of the teas are on board, and the hatches fastened down, it remains but to complete the cargo by receiving the silk. This is done by transshipping it from some other vessel. As it is an affair of "smug pidgeon," it ought to be done with the greatest secrecy. The only precaution taken, however, is to manage the matter during the night; and even this arrangement might be dispensed with, as the authorities are doubtless well informed of the whole transaction, but do not consider it prudent

to interfere. On the night appointed, the ship's boats are sent round circuitously to the vessel containing the silk, and in a short time arrive with a number of bales. Boats belonging to other Indiamen are also lent for the occasion, so that the business is very quickly completed. By the time the silk arrives alongside, Jack Hoppo, the very man who ought to prevent the smuggling, is aware that it is going to take place, and comes on board and stands looking on all the while. In a few hours the business is completed, the silk on board, stowed away, and every thing cleared from the deck when daylight appears.

The cargo is now complete, with the exception of that which is perhaps to be taken in at Lintin, and preparations are therefore made for leaving the river. The top and topgallant masts are again hoisted, the yards squared, and the running rigging rove. The sails are bent, the topsails let fall, and finally the ship is unmoored. The decks are crowded at this time with native tradesmen and wash-girls, who are busily employed in settling their accounts with the fo-

reignens. The compradore and his men are also on board, providing the stores required for the voyage.

Olo Acow himself comes on the last day, and brings with him the parting presents. Every man in the ship receives a cumshaw, according to his rank. These offerings usually consist of large baskets of oranges and pots of sweetmeats, and are supplied in such abundance, that it is difficult to know where to stow them, on account of the close quarters assigned to each person during the homeward passage. It may readily be supposed that these presents are given and received with the kindliest feelings, so that when the capstan bars are manned, and the anchor raised to the music of the seaman's song, hearty good wishes are exchanged between many of the natives and the Fan-quis.

A kindly shake of the hand, and the words "I chin-chin you wery fine voyage," accompany the departure of the old man over the side of the vessel into his boat. As the ship slowly moves down with the ebbing tide, and the sails are successively spread to the wind, the compradore's san-pan is left behind, and as a last

effort of goodwill, the kindly Chinaman performs for the foreigners that religious ceremony which they show no inclination to perform for themselves. The basket of exploding crackers is raised aloft, the ghos-papers lighted, and a successful voyage is implored of the gods of the winds and waters, by the clashing of the brazen gong.

As the Indiaman moves down the river by the force of both wind and current, she is cheered by many of the vessels she is passing, and successively leaves behind her the First and Second Bar. The Grand Chop has sometime previously been procured from the authorities. This is a document similar to the European passports, which cannot be obtained until all the port-customs have been paid, and the ship's accounts settled in a proper manner. The paper is sent ashore to the mandarins at the Bocca Tigris, and after being duly examined, the vessel is allowed to leave the river without being fired upon by the guns of Annahoy. The government, however, is well aware that the fear of their cannonading would not deter the foreigners from evading the duties, if they

were so inclined; but in this case the security men would be squeezed out of the money, which the foreign barbarians were unwilling to pay.

After a short stay at the roadstead of Lintin, where any further supply of silk required is taken on board, the anchor is once more raised, and the Peak sinks slowly in the horizon. The Isles of the Ladrones are then successively passed, but at this bleak season they are not inviting. The sides of the hills are no longer clothed with vegetation, and the pale shadows thrown on the rocky grounds render their appearance more than ordinary steril. The occupation of the pilots and fishermen at this dreary time of the year have lost all their charms, and the general appearance of nature is different from what it was in the summer season. The last trace of China, however, is quickly left behind, not without some feelings of regret; the full force of the monsoon is thrown upon the extended studding-sails, and the ship then rattles through the water at the rate of nine or ten knots an hour, on the way to the happy shores of old England.

Before taking a final departure from the shores of the Celestial Empire, let us stay for a few minutes to say a few words about its inhabitants.

It will be generally allowed, that very erroneous opinions have prevailed in Europe with regard to the character of the Chinese, and the degree of civilization to which they have arrived. A great proportion of the more unenlightened classes even of England, look upon the sons of Hân as a peculiar and odd kind of savages or barbarians, and are almost unwilling to believe that such outlandish people possess any useful or praiseworthy institutions.

It is hoped that the perusal of these volumes, with the excellent works which have been lately written on China, will tend to dispel this illusion. One of the main objects of the writer has been to show the absurdity of prejudice, and probably no better place than Canton could be selected for this purpose. The foreigners there regard the natives with dislike and contempt, as if they were of an inferior nature. The Chinese, in their turn, call the strangers barbarians and Fan-quis, and seem to loathe

them as real demons and infernal spirits. They have no kind of sympathy or fellow-feeling with the inhabitants of other nations.

Among the lower orders of either the east or the west, a nearly equal degree of dislike towards each other will probably be found. A Chinese in London or Paris is as much an object of antipathy, as is a foreigner to the natives at Canton. More liberality of sentiment exists among the higher ranks of society, as they are generally better informed, but on this point the Europeans have the decided superiority over the people of the "inner land." It would be arrogant for me to claim an exemption from preconceived opinions, but I have endeavoured as much as possible to free myself from their control, and have frequently smiled at the odd and unfounded notions of both the natives and my own countrymen.

When we examine the skull of a Chinaman, we find that the general outline is very square, the forehead low and narrow, and the facial angle of Camper not quite so large as in that of a European. The malar bones are unusually large and high, the ossa nasi small, and the

orbits distant from each other. These appearances are noticed by the ordinary observer, but there are other minor peculiarities of great importance in the eyes of the physiologist. The organs of form, size, individuality, constructiveness, and imitation are usually much developed, and the phrenologist is able to trace the national characteristics of pride and vanity. Philoprogenitiveness is but moderately developed.

In the division of the human species into five varieties by Blumenbach, Lawrence, and others, the Chinese are classed with the Mongols, Calmucks, Burats, Siamese, Kamtschadales, Laplanders, Esquimaux, &c. &c., under the title of the Mongolian variety. The general characteristics of this race, are—"An olive colour, which in many cases is very light, and black eyes; black, straight, strong and thin hair; little or no beard; head of a square form with small and low forehead; broad and flattened face, with features running together; the glabella flat and very broad; nose small and flat; rounded cheeks projecting externally; narrow and linear aperture of the eyelids; eyes

placed very obliquely; slight projection of the chin; large ears; thick lips. The stature, particularly in the countries near the north pole, is inferior to that of Europeans."*

These characters, which are intended to describe the Mongolian race generally, are not equally observable in all the people who come under that head. There are usually peculiarities, by which those of each separate nation may be distinguished, while there are many individuals who are so dissimilar from the rest of their countrymen, that they appear to belong to one of the other varieties. Thus among the natives of China, there are a few who, if they were suitably dressed, might easily be mistaken for Europeans, and although the subjects of His Celestial Majesty are not in general remarkable for their beauty, yet there are many amongst them, both males and females, who would be considered very good-looking even in England.

The Chinese, whom the visitor to Canton has an opportunity of seeing, are about the middle size. There is a remarkable dif-

* Lawrence's Lectures, page 555.

ference in the colour of their skin. The mandarins, ladies, and gentlemen, who are constantly in the shade, are of a light brownish tint, or at most of that shade called by us brunet or brunette, and inferior in depth to that of many European Portuguese and Spaniards. But the coolies, fishermen, and others, who are exposed to the burning rays of the sun, are much more swarthy. A great peculiarity of these people is the almost total absence of hair upon the face or chin, so that mustaches or beards are rarely observed except with the aged. The labour of the native barber is therefore almost exclusively devoted to the crown of the head, to shave it according to the Tartar regulation. This fashion, which at first was so hated, that many people preferred losing their heads rather than submit to the tonsure, is now highly esteemed and considered very becoming. The hair of the head of both males and females is invariably of a jet black colour, and grows in abundance.

The whole of the integuments of the head and face appear more scanty than with Europeans, either as if the parts were swollen, or

that a heavy weight was constantly depending from the end of the queue behind, thus drawing the skin forcibly backwards. This seems to cause the tightness over the eyes and scantiness of the lids, with the semilunar arch at the inner angle remarkably prominent. This characteristic of the Chinese face is occasionally met with in English families, and I have seen the deformity in some degree remedied by dividing the constricted portion. The habits of gravity to which they are so early and constantly trained, and the novel features and complexion, make the stranger at first imagine, that the natives are all alike and are wanting in expression of countenance. This idea soon wears away, however, as he becomes accustomed to them, and he finds as much character in each individual here as elsewhere.

It is impossible in the present state of knowledge, to account for the varieties which are found among animals at the present day. Physiologists have very much disputed, how far the human body becomes modified by the continued operation of external causes. The learned author above quoted gives the following

opinion:—"In all the changes which are produced in the bodies of animals by the action of external causes, the effect terminates in the individual; the offspring is not in the slightest degree influenced by them, but is born with the original properties and constitution of the parents, and a susceptibility only of the same changes when exposed to the same causes."* One of the most striking illustrations of the truth of this principle is to be found in China. It has been the national fashion or custom there for the females of the upper classes to have their feet reduced to full one-third of their natural dimensions, and yet at the present day, after a repetition of the same process for centuries, the children are born without the slightest defect, and have to undergo the same operation.

It appears, that all the alterations which can be produced in the habits or forms of animals by the action of external circumstances are effected in a short period of time, and are not transmitted to the rising generation. The degree of variation is also extremely limited.

* Page 508.

According to the best naturalists, "The greatest departure from a common type — and it constitutes the maximum of variation as yet known in the animal kingdom—is exemplified in the races of dogs which have a supernumerary toe on the hind foot, with the corresponding tarsal bones; a variety analogous to one presented by six-fingered families of the human race."*

If it be true, but to me it appears very doubtful, that the dark races of mankind are naturally inferior to the light-coloured in intelgence and moral feeling, it will be allowed that the Chinese deserve to rank at the head of those, so called, inferior human beings. They have arrived at a very high degree of civilization, and although they have probably continued stationary for thousands of years, this is I should think more to be attributed to the peculiarity of their national customs and opinions, than to any deficiency of mental endowments.

China has produced as great statesmen, legislators, and moralists as most other coun-

* Lyall's Geology, vol. iii., p. 438.

tries, and stores of wisdom will doubtless yet be discovered in the, at this time, almost unexplored regions of their literature. They possess also a great number of institutions which in some measure rival those of Europe. As a nation, they may be considered extremely learned, and although a very unfavourable specimen is exhibited in the neighbourhood of the Provincial City, the state of morality, according to their notions, is tolerably high throughout the empire.

How then shall we account for the disdain which is, in a manner, unjustly entertained towards the sons of Hân by the people of the West? It is, in my opinion, founded almost entirely upon their unwarlike, cowardly character.

The brave and strong naturally feel contempt for the weak and pusillanimous, especially if they are at the same time conceited and overbearing. If the Chinese were as courageous and powerful as they are intelligent, they would be regarded in a very different light by Europeans.

The art of war in the Celestial Empire is probably at as low an ebb as it possibly can be.

The system of warfare is bad. The General aiming more to overcome by intimidation and corruption, than by force of arms. The military tactics seem to consist mainly in placing the soldiers in curious positions, and at every evolution to make them "pousse un grand cri" to the sound of the tambour. The navy is even more contemptible than the army; the whole fleet of men-of-war having been known to fly before a single, unarmed, foreign merchantman. The arms are in addition badly made, the cannon formed of base metal and ill cast, and the gunpowder so weak that the cannon-balls appear often to fall out of the mouths of the guns. It is doubtful even, whether every soldier does not manufacture this explosive material for his own use.

Even if the native government saw the necessity for a reform, it would probably be a long series of years before such a change could be effected, as to render the Chinese fit to compete in warfare with any of the western nations. The present system of national education and manners is the very worst to rear a hardy and courageous soldiery; but in my opinion, proper

training would effect a great deal in this way in a short space of time. A Spanish writer, quoted in the Canton Register some time back, says, "that the Chinese, if properly trained, instead of being the worst, would make some of the finest soldiers in the world." The labouring classes of people whom you meet near Canton, are remarkably fine-made men, and are muscular and active to a degree.

Although seen in their very worst phase up the Canton river, the stranger cannot help thinking highly of the Chinese. For my part, I cannot avoid bearing towards them somewhat of the same feelings of respect as the English Opium Eater has so beautifully expressed: "The mere antiquity of Asiatic things, of their institutions, histories, modes of faith, &c., is so impressive, that to me the vast age of the race and name overpowers the sense of youth in the individual. A young Chinese appears to me an antediluvian man renewed."

With kindly feelings towards the "black-haired race," most heartily do I wish they would consent to a friendly commercial treaty

being established with the foreigners, before their weak and defenceless condition may tempt some of the bolder nations of the west to resort to unpleasant expedients—the *ultima ratio regum.*

THE END.

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